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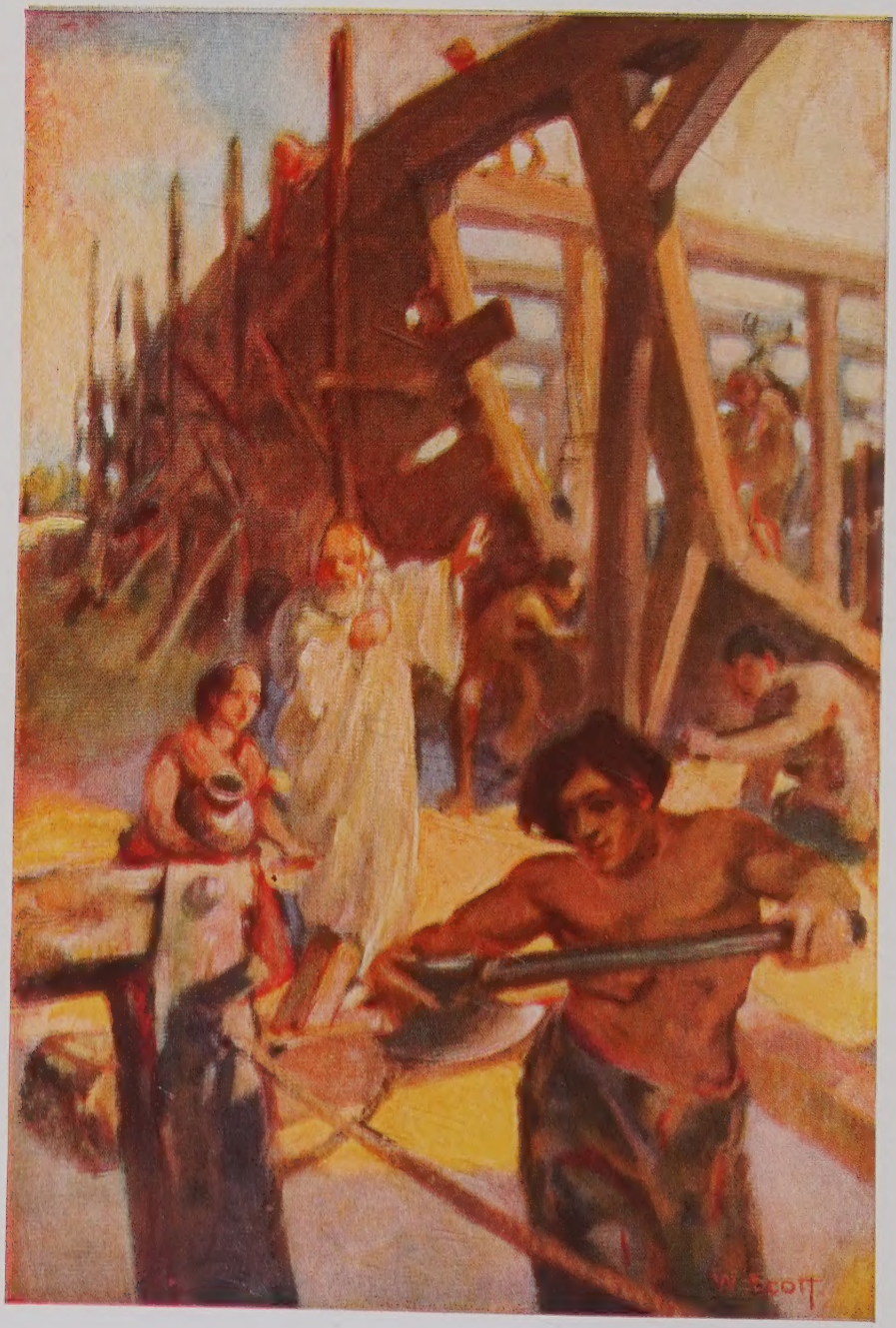
THE BIBLE STORY


W. Scott

BUILDING THE ARK

"Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt cover it within and without with pitch. And this is how thou shalt make it: the length of the ark three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits."

THE BIBLE STORY

VOLUME THREE
TALES OF OLD JUDÆA

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CHICAGO BUFFALO

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PREFACE

This volume contains stories from the Old Testament, not included in the previous volume of this series, "Hero Tales from the Old Testament." It tells of brave women and strong men, of marvelous adventures and escapes, of gallant struggles for liberty, of good and bad kings, of national deliverance and captivity. Some of these stories are given in the form of great symbolic poems and stories like the "Pilgrim's Progress," conveying some great truth by means of poetic imagery, others are the literal recital of historic facts. All are full of the deepest interest and are of profound moral value.

CONTENTS

TALES OF THE FAR-OFF DAYS 13

The Story of Creation 15
A Story of Disobedience and Its Consequences 19
The Story of the First Murder 22
The Story of the Flood 24
The Story of the Tower of Babel 32

TALES OF BRAVE WOMEN 33

Ruth 35
Deborah 51
Esther 60
Judith 80

TALES OF ELIJAH AND ELISHA 109

TALES OF SUCCESS AND FAILURE 163

Jonah 165
Samson 172
Daniel 183
Nehemiah 212

THE STORY OF A DIVIDED KINGDOM 235

The Kingdom of the South 237

1 Rehoboam 237
2 Abijah 242
3 Asa 247
4 Jehoshaphat 255
5 Jehoram 266
6 Ahaziah 269
7 Athaliah 271
8 Joash 277

9 Amaziah 281
10 Uzziah 287
11 Jotham 292
12 Ahaz 293
13 Hezekiah 299
14 Manasseh 317
15 Amon 322
16 Josiah 323
17 Jehoahaz 332
18 Jehoiakim 335
19 Jehoiachin 346
20 Zedekiah 348

The Kingdom of the North 353

1 Jeroboam 353
2 Nadab 367
3 Baasha 368
4 Elah 370
5 Zimri 373
6 Omri 374
7 Ahab 377
8 Ahaziah 382
9 Joram 387
10 Jehu 395
11 Jehoahaz 399
12 Joash 400
13 Jeroboam II 401
14 Zechariah 402
15 Shallum 403
16 Menahem 404
17 Pekahiah 407
18 Pekah 408
19 Hoshea 411

Tales of the Maccabees 415

Notes 485

Memory Verses 499

TALES OF THE FAR-OFF DAYS

MAP
of
Palestine
in
Old Testament times.
By E. R. Hooker.
Tyre
DAN
Dan
ASHER
NAPHTHALI
Hazor
Waters of Merom
ZEBULON
ISSACHAR
Lake Chinnereth
Megiddo
Endor
Bethshan
Malhanaim
CANAANITES
Samaria
MANASSEH
Gilgal
The Great Sea
Joppa
EPHRAIM
Shiloh
DAN
Ekron
Bethel
Ai
Gibeon
Jericho
Gilgal
Jerusalem
Ashdod
Ashkelon
Gath
GAD
Heshbon
Ramoth
REUBEN
Dead Sea
Arnon
JUDAH
MOAB
SIMEON
Beersheba
EDOM

THE STORY OF THE CREATION.

"In the Beginning God Created the Heaven and the Earth."

In the beginning God created the heaven and the earth. And the earth was without form and void; and darkness was upon the face of the deep: and the spirit of God moved upon the face of the waters. And God said, "Let there be light": and there was light. And God saw the light that it was good: and God divided the light from the darkness. And God called the light "Day," and the darkness he called "Night." And there was evening and there was morning, one day.

And God said, "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters." And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament "Heaven." And there was evening and there was morning, a second day.

And God said, "Let the waters under the heaven be gathered together unto one place, and let the dry land appear": and it was so.

And God called the dry land "Earth"; and the gathering together of the waters called he "Seas": and God saw that it was good. And God said, "Let the earth put forth grass, herb yielding seed, and fruit tree bearing fruit after

its kind, wherein is the seed thereof, upon the earth": and it was so.

And the earth brought forth grass, herb yielding seed after its kind, and tree bearing fruit, wherein is the seed thereof, after its kind: and God saw that it was good. And there was evening and there was morning, a third day.

And God said, "Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and years: and let them be for lights in the firmament of the heaven to give light upon the earth:" and it was so.

And God made the two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And there was evening and there was morning, a fourth day.

And God said, "Let the waters swarm with swarms of living creatures, and let the birds fly above the earth in the open firmament of heaven."

And God created the great sea-monsters, and every living creature that moveth, with which the waters swarmed, after their kinds, and every winged bird after its kind: and God saw that it was good. And God blessed them, saying, "Be fruitful, and multiply, and fill the waters in the seas, and let birds multiply on the earth." And there was evening and there was morning, a fifth day.

And God said, "Let the earth bring forth living

creatures after their kind, cattle and creeping things, and beasts of the earth after their kind": and it was so.

And God made the beasts of the earth after their kind, and the cattle after their kind, and everything that creepeth upon the ground after its kind: and God saw that it was good. And God said, "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."

And God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them: and God said unto them, "Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the birds of the air, and over every living thing that moveth upon the earth."

And God said, "Behold, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for food: and to every beast of the earth, and to every bird of the air, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for food:" and it was so.

And God saw everything that he had made, and, behold, it was very good. And there was evening and there was morning, the sixth day.

And the heaven and the earth were finished, and all the host of them. And on the seventh day God finished

his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and hallowed it: because that in it he rested from all his work which he had created and made.

A STORY OF DISOBEDIENCE AND ITS CONSEQUENCES.

How Adam and Eve Lost Eden.

Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said to the woman, "Yea, hath God said, 'Ye shall not eat of any tree of the garden?' "

And the woman said unto the serpent, "Of the fruit of the trees of the garden we may eat: but of the fruit of the tree which is in the midst of the garden, God hath said, 'Ye shall not eat of it, neither shall ye touch it, lest ye die.' "

And the serpent said to the woman, "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil."

And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of the fruit thereof, and ate; and she gave also unto her husband with her, and he ate. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. And they heard the voice of the Lord God walking in the garden in the cool of the day: and the man and his wife

hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called to the man, and said unto him, "Where art thou?"

And he said, "I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself."

And he said, "Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?"

And the man said, "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat."

And the Lord God said to the woman, "What is this thou hast done?"

And the woman said, "The serpent beguiled me, and I ate."

And the Lord God said unto the serpent, "Because thou hast done this, cursed art thou above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman, and between thy seed and her seed: he shall bruise thy head, and thou shalt bruise his heel."

And to Adam he said, "Because thou hast hearkened to the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, 'Thou shalt not eat of it': cursed is the ground for thy sake; in toil shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return to the ground; for out of it wast thou

taken: for dust thou art, and unto dust shalt thou return."

Then the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden the Cherubim, and the flame of a sword which turned every way, to keep the way of the tree of life.

THE STORY OF THE FIRST MURDER.

"Am I My Brother's Keeper?"

(After Adam and Eve were driven from the garden of Eden, two sons were born to them. They named these sons Cain and Abel.)

And Abel was a keeper of sheep, but Cain was a tiller of the ground. And in time it came to pass, that Cain brought of the fruit of the ground an offering to the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect to Abel and to his offering: but to Cain and to his offering he had not respect. And Cain was very angry, and his countenance fell. And the Lord said to Cain, "Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin croucheth at the door: and to thee shall be his desire, and thou shalt rule over him."

And it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. And the Lord said to Cain, "Where is Abel thy brother?"

And he said, "I know not: am I my brother's keeper?"

And he said, "What hast thou done? the voice of thy brother's blood crieth unto me from the ground. And now cursed art thou from the ground, which hath opened her mouth to receive thy brother's blood from thy hand;

when thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a wanderer shalt thou be in the earth."

And Cain said to the Lord, "My punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the ground; and from thy face shall I be hid; and I shall be a fugitive and a wanderer in the earth; and it shall come to pass, that whosoever findeth me will slay me."

And the Lord said to him, "Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold." And the Lord appointed a sign for Cain, lest any finding him should smite him.

THE STORY OF THE FLOOD.

How the First Ship, "The Ark," Weathered the Storm.

THE WICKEDNESS OF THE WORLD.

The Lord saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And the Lord repented that he had made man on the earth, and it grieved him at his heart. And the Lord said, "I will destroy man whom I have created from the face of the ground; both man, and beast, and creeping thing, and birds of the air; for I repent that I have made them."

But Noah found favor in the eyes of the Lord.

THE BUILDING OF "THE ARK."

Noah was a righteous man, and Noah walked with God. And Noah had three sons, Shem, Ham, and Japheth. And the earth was corrupt before God, and the earth was filled with violence. And God saw the earth, and, behold, it was corrupt; for all life had corrupted itself upon the earth.

And God said to Noah, "The end of all life is come before me; for the earth is filled with violence; and, behold, I will destroy life on the earth. Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt

pitch it within and without with pitch. And this is how thou shalt make it: the length of the ark three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A roof shalt thou make to the ark; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it. And I, behold, I do bring the flood of waters upon the earth, to destroy all life from under heaven; everything that is in the earth shall die. But I will establish my covenant with thee; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. Of the birds after their kind, and of the cattle after their kind, of every creeping thing of the ground after its kind, two of every sort shall come unto thee, to keep them alive. And take thou unto thee of all food that is eaten, and gather it to thee; and it shall be for food for thee, and for them."

Thus did Noah; according to all that God commanded him, so did he.

THE GREAT FLOOD.

And the Lord said to Noah, "Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation. Of every clean beast thou shalt take to thee seven and seven, the male and his female; and of the beasts that are not clean two, the male and his female; of the birds also of the air, seven and seven, male

and female: to keep seed alive upon the face of all the earth. For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living thing that I have made will I destroy from off the face of the ground."

And Noah did according unto all that the Lord commanded him.

And Noah was six hundred years old when the flood of waters was upon the earth. And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood. Of clean beasts, and of beasts that are not clean, and of birds and of everything that creepeth upon the ground, there went in two and two unto Noah into the ark, male and female, as God commanded Noah. And it came to pass after the seven days, that the waters of the flood were upon the earth. In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights.

In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark; they, and every beast after its kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after its kind, and every bird after its kind. And they went in with Noah into the ark, two and two of all flesh wherein is the breath of life. And they that went in,

THE END OF THE FLOOD

By Moritz Oppenheim, born at Hanan 1801—died 1882

"And the dove came in to him at eventide; and, lo, in her mouth an olive leaf plucked off; so Noah knew that the waters were abated from off the earth."

went in male and female of all flesh, as God commanded him: and the Lord shut him in.

And the flood was forty days upon the earth; and the waters increased, and bore up the ark, and it was lifted up above the earth. And the waters prevailed, and increased greatly upon the earth; and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth; and all the high mountains that were under the whole heaven were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered. And all life died that moved upon the earth, both bird, and cattle, and beast, and every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath of life, of all that was in the dry land, died. And every living thing was destroyed which was upon the face of the ground, both man, and cattle, and creeping thing, and bird of the heaven; and they were destroyed from the earth: and Noah only was left, and they that were with him in the ark. And the waters prevailed upon the earth an hundred and fifty days.

THE DOVE AND THE OLIVE LEAF.

And God remembered Noah, and every living thing, and all the cattle that were with him in the ark: and God made a wind to pass over the earth, and the waters assuaged; the fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained; and the waters returned from off the earth continually: and after the end of an hundred and fifty

days the waters decreased. And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen.

And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made: and he sent forth a raven, and it went forth to and fro, until the waters were dried up from off the earth. And he sent forth a dove from him, to see if the waters were abated from off the face of the ground; but the dove found no rest for the sole of her foot, and she returned unto him to the ark, for the waters were on the face of the whole earth: and he put forth his hand, and took her, and brought her in unto him into the ark. And he stayed yet other seven days; and again he sent forth the dove out of the ark; and the dove came in to him at eventide; and, lo, in her mouth an olive leaf plucked off: so Noah knew that the waters were abated from off the earth. And he stayed yet other seven days; and sent forth the dove; and she returned not again unto him any more. And it came to pass in the six hundred and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dried. And in the second month, on the seven and twentieth day of the month, was the earth dry.

And Noah went forth, and his sons, and his wife, and his sons' wives with him: every beast, every creeping

thing, and every bird, whatsoever moveth upon the earth, after their families, went forth out of the ark.

THE RAINBOW IN THE SKY.

And God said, "I will establish my covenant with you; neither shall all life be cut off any more by the waters of the flood; neither shall there any more be a flood to destroy the earth. This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud, and I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all life. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. This is the token of the covenant which I have established between me and all flesh that is upon the earth."

THE STORY OF THE TOWER OF BABEL.

A Foolish Plan and Its Failure.

And the whole earth was of one language and of one speech. And it came to pass, as they journeyed east, that they found a plain in the land of Shinar; and they dwelt there. And they said one to another, "Come, let us make brick, and burn them thoroughly."

And they had brick for stone, and pitch had they for mortar. And they said, "Come, let us build us a city, and a tower, whose top may reach unto heaven, and let us make us a name; lest we be scattered abroad upon the face of the whole earth."

And the Lord came down to see the city and the tower, which the children of men builded. And the Lord said, "Behold, they are one people, and they have all one language; and this is what they begin to do: and now nothing will be withholden from them, which they purpose to do. Come, let us go down, and there confound their language, that they may not understand one another's speech."

So the Lord scattered them abroad from thence upon the face of all the earth: and they left off building the city. Therefore was the name of it called Babel (that is, confusion); because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth.

TALES OF BRAVE WOMEN

RUTH

PERSONS OF THE STORY.

Naomi, Elimelech, } *Hebrews who went to live in Moab.*
Mahlon, Chilion, } *Sons of Naomi and Elimelech.*
Ruth, Orpah, } *Daughters-in-law of Naomi and Elimelech.*
Boaz, a wealthy farmer of Beth-lehem and kinsman of Naomi.
Reapers, gleaners, a second kinsman of Naomi.

PLACE OF THE STORY.

Moab.
Beth-lehem of Judah.

RUTH.

(One of the sweetest stories of the Bible is that of Ruth the Moabitess. Many of the pages of the Old Testament are filled with the noise and tumult of battle, but this tale breathes only of peace and calm, of sunny harvest days when fair Ruth gleaned in the fields around the old town of Beth-lehem.)

And it came to pass in the days when the judges judged, that there was a famine in the land. And a certain man of Beth-lehem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons. And the name

of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, men of Beth-lehem-judah. And they came into the country of Moab, and continued there.

And Elimelech Naomi's husband died; and she was left, and her two sons. And they took them wives of the women of Moab; the name of the one was Orpah, and the name of the other Ruth: and they dwelled there about ten years.

And Mahlon and Chilion died both of them; and the woman was bereft of her two children and of her husband. Then she arose with her daughters-in-law, that she might return from the country of Moab: for she had heard in the country of Moab that the Lord had visited his people in giving them bread. And she went forth out of the place where she was, and her two daughters-in-law with her; and they went on the way to return unto the land of Judah.

And Naomi said to her two daughters-in-law, "Go, return each of you to her mother's house: the Lord deal kindly with you, as ye have dealt with the dead, and with me. The Lord grant you that ye may find rest, each of you in the house of her husband."

Then she kissed them; and they lifted up their voice, and wept. And they said to her, "Nay, but we will return with thee to thy people."

And Naomi said, "Turn again, my daughters: why will ye go with me? Turn again, my daughters, go your way."

THE FAMILY OF ELIMELECH GOING TO MOAB

By Bida

"And a certain man of Beth-lehem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons."

And they lifted up their voice, and wept again: and Orpah kissed her mother-in-law; but Ruth clave unto her.

And she said, "Behold, thy sister-in-law is gone back to her people, and to her god: return thou after thy sister-in-law."

And Ruth said, "Intreat me not to leave thee, and to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me."

And when she saw that she was steadfastly minded to go with her, she left off speaking to her. So they two went on to Beth-lehem.

And it came to pass, when they were come to Beth-lehem, that all the city was moved about them, and the women said, "Is this Naomi?"

And she said unto them, "Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me. I went out full, and the Lord hath brought me home again empty: why call ye me Naomi, seeing the Lord hath testified against me, and the Almighty hath afflicted me?"

So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, who returned out of the country of Moab: and they came to Beth-lehem in the beginning of barley harvest.

And Naomi had a kinsman of her husband's, a man of great wealth, of the family of Elimelech; and his name was Boaz. And Ruth the Moabitess said to Naomi, "Let

me now go to the field, and glean among the ears of grain after him in whose sight I shall find favor."

And she said to her, "Go, my daughter."

And she went, and came and gleaned in the field after the reapers: and she chanced to come to the part of the field belonging to Boaz, who was of the family of Elimelech.

And, behold, Boaz came from Beth-lehem, and said to the reapers, "The Lord be with you."

And they answered him, "The Lord bless thee."

Then said Boaz to his servant that was set over the reapers, "What young woman is this?"

And the servant that was set over the reapers answered and said, "It is the Moabitish maiden that came back with Naomi out of the country of Moab: and she said, 'Let me glean, I pray you, and gather after the reapers among the sheaves': so she came, and hath continued even from the morning until now, save that she tarried a little in the house."

Then said Boaz to Ruth, "Hearest thou not, my daughter? Go not to glean in another field, neither pass from hence, but abide here fast by my maidens. Let thine eyes be on the field that they reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art athirst, go to the vessels, and drink of that which the young men have drawn."

Then she fell on her face, and bowed herself to the ground, and said to him, "Why have I found favor in thy sight that thou shouldest take knowledge of me, seeing I am a stranger?"

And Boaz answered and said to her, "It hath fully been showed me, all that thou hast done to thy mother-in-law since the death of thine husband: and how thou hast left thy father and thy mother, and the land of thy nativity, and art come to a people which thou knewest not heretofore. The Lord recompense thy work, and a full reward be given thee of the Lord, the God of Israel, under whose wings thou art come to take refuge."

Then she said, "Let me find favor in thy sight, my lord; because thou hast comforted me, and because thou hast spoken kindly unto thine handmaid, though I am a stranger."

And at mealtime Boaz said unto her, "Come hither, and eat of the bread, and dip thy morsel in the cup."

And she sat beside the reapers: and they passed her parched grain, and she ate and was satisfied.

And when she was risen up to glean, Boaz commanded his young men, saying, "Let her glean even among the sheaves, and reproach her not. And also pull out some for her from the bundles, and leave it, and let her glean, and rebuke her not."

So she gleaned in the field until even; and she beat out what she had gleaned, and it was about an ephah of barley. And she took it up, and went into the city: and her mother-in-law saw what she had gleaned.

And she said unto her, "Where hast thou gleaned to-day? and where hast thou worked? blessed be he that helped thee."

And she showed her mother-in-law with whom she had

worked, and said, "The man's name with whom I worked to-day is Boaz."

And Naomi said to her daughter-in-law, "Blessed be he of the Lord, who hath not left off his kindness to the living and to the dead. The man is nigh of kin unto us, one of our near kinsmen."

And Ruth the Moabitess said, "Yea, he said unto me, 'Thou shalt keep fast by my young men, until they have ended all my harvest.' "

And Naomi said to Ruth, her daughter-in-law, "It is good, my daughter, that thou go out with his maidens, and that they meet thee not in any other field."

So she kept fast by the maidens of Boaz to glean until the end of barley harvest and of wheat harvest; and she dwelt with her mother-in-law.

And Naomi her mother-in-law said unto her, "My daughter, shall I not seek rest for thee, that it may be well with thee? And now is there not Boaz our kinsman, with whose maidens thou wast? Behold, he winnoweth barley to-night in the threshing-floor. Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and go down to the threshing-floor: but make not thyself known to the man, until he shall have done eating and drinking. And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover his feet, and lay thee down; and he will tell thee what thou shalt do."

And she said to her, "All that thou sayest I will do."

RUTH IN THE HARVEST FIELDS OF BOAZ

By Brück-Lajos. Born at Papa, Hungary, November 3, 1846—

"And she came and gleaned in the field after the reapers: and she chanced to come to the part of the field belonging to Boaz."

"Perhaps the selfsame song that found a path
Through the sad heart of Ruth, when, sick for home,
She stood in tears amid the alien corn."

—*Keats—"Ode to a Nightingale"*

And she went down unto the threshing-floor, and did according to all that her mother-in-law bade her.

And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn: and she came softly, and uncovered his feet, and laid her down.

And it came to pass at midnight, that the man was afraid, and turned himself: and, behold, a woman lay at his feet. And he said, "Who art thou?"

And she answered, "I am Ruth thine handmaid: spread therefore thy robe over thine handmaid; for thou art a near kinsman."

And he said, "Blessed be thou of the Lord, my daughter: thou hast showed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich. And now, my daughter, fear not; I will do to thee all that thou sayest: for all the city of my people doth know that thou art a worthy woman. And now it is true that I am a near kinsman: howbeit there is a kinsman nearer than I. Tarry this night, and it shall be in the morning, that if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as the Lord liveth: lie down until the morning."

And she lay at his feet until the morning: and she rose up before one could discern another.

For he said, "Let it not be known that a woman came to the threshing-floor."

And he said, "Bring the mantle that is upon thee, and hold it."

And she held it: and he measured six measures of barley, and gave it to her: and he went into the city.

And when she came to her mother-in-law, she said, "How hast thou fared, my daughter?"

And she told her all that the man had done to her. And she said, "These six measures of barley gave he me; for he said, 'Go not empty unto thy mother-in-law.' "

Then said she, "Sit still, my daughter, until thou know how the matter will fall: for the man will not rest, until he has finished the thing this day."

Now Boaz went up to the gate, and sat down there: and, behold, the near kinsman of whom Boaz spoke came by; to whom he said, "Ho, kinsman! turn aside, sit down here."

And he turned aside, and sat down.

And he took ten men of the elders of the city, and said, "Sit ye down here."

And they sat down.

And he said to the near kinsman, "Naomi, who has come again out of the country of Moab, selleth the piece of land, which was our brother Elimelech's: and I thought to inform thee, saying, 'Buy it before them that sit here, and before the elders of my people. If thou wilt redeem it, redeem it: but if thou wilt not redeem it, then tell me, that I may know: for there is none to redeem it beside thee; and I am after thee.' "

And he said, "I will redeem it."

Then said Boaz, "The day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance."

And the near kinsman said, "I cannot redeem it for myself, lest I mar mine own inheritance: take thou my right of redemption on thee; for I cannot redeem it."

(Now this was the custom in former time in Israel concerning redeeming and concerning exchanging, to confirm all things; a man drew off his shoe, and gave it to his neighbor: and this was the manner of attestation in Israel.)

So the near kinsman said unto Boaz, "Buy it for thyself." And he drew off his shoe.

And Boaz said to the elders, and unto all the people, "Ye are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi. Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren: ye are witnesses this day."

And all the people that were in the gate, and the elders, said, "We are witnesses. The Lord make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel: and do thou worthily in Ephrathah, and be famous in Beth-lehem."

So Boaz took Ruth, and she became his wife.

And a son was born to them.

And Naomi took the child, and laid it in her bosom, and became nurse unto it. And the women her neighbors gave it a name, saying, "There is a son born to Naomi"; and they called his name Obed: he is the father of Jesse, the father of David.

RUTH

She stood breast high amid the corn,
Clasped by the golden light of morn,
Like the sweetheart of the sun,
Who many a glowing kiss had won.

On her cheek an autumn flush
Deeply ripened;—such a blush
In the midst of brown was born,
Like red poppies grown with corn.

Round her eyes her tresses fell,—
Which were blackest none could tell;
But long lashes veiled a light
That had else been all too bright.

And her hat, with shady brim,
Made her tressy forehead dim;—
Thus she stood amid the stooks,
Praising God with sweetest looks.

Sure, I said, Heaven did not mean
Where I reap thou shouldst but glean;
Lay thy sheaf adown and come,
Share my harvest and my home.

—*Thomas Hood.*

DEBORAH AND JAEL

PERSONS OF THE STORY.

Deborah, the Prophetess.
Jael, wife of Heber, the Kenite.
Jabin, King of Canaan.
Sisera, captain of Jabin's host.
Heber, the Kenite.
Barak, leader of the Israelites.

PLACE OF THE STORY.

"The Palm Tree of Deborah."
The River Kishon.
The Tent of Heber, the Kenite.

DEBORAH AND JAEL.

THE STORY OF TWO WOMEN WHO HELPED TO OVERCOME AND KILL A MIGHTY WARRIOR.

And the children of Israel did that which was evil in the sight of the Lord. And the Lord gave them into the hand of Jabin king of Canaan, who reigned in Hazor; the captain of whose host was Sisera. And the children of Israel cried to the Lord: for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel.

Now Deborah, a prophetess, the wife of Lappidoth, judged Israel at that time. And she dwelt under the palm tree of Deborah between Ramah and Beth-el in the hill country of Ephraim: and the children of Israel came up to her for judgment. And she sent and called Barak the son of Abinoam out of Kedesh-naphtali, and said to him, "Hath not the Lord, the God of Israel. commanded, saying, 'Go to Mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun? And I will bring to thee to the river Kishon Sisera, the captain of Jabin's army, with his chariots and his host; and I will deliver him into thine hand.' "

And Barak said to her, "If thou wilt go with me, then I will go: but if thou wilt not go with me, I will not go."

And she said, "I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honor; for the Lord will give Sisera into the hand of a woman."

And Deborah arose, and went with Barak to Kedesh. And Barak called the tribes of Zebulun and Naphtali together to Kedesh; and there went up ten thousand men with him: and Deborah went up with him. Now Heber the Kenite had separated himself from the Kenites, and had pitched his tent by an oak near Kedesh. And they told Sisera that Barak the son of Abinoam was gone up to Mount Tabor. And Sisera gathered together all his chariots, even nine hundred chariots of iron, and all the people that were with him. And Deborah said unto Barak, "Up; for this

is the day in which the Lord hath delivered Sisera into thine hand: is not the Lord gone out before thee?"

So Barak went down from Mount Tabor, and ten thousand men with him. And the Lord discomfited Sisera, and all his chariots, and all his host, with the edge of the sword before Barak; and Sisera leaped down from his chariot and fled away on foot. But Barak pursued after the chariots, and after the host: and all the host of Sisera fell by the edge of the sword; there was not a man left.

Howbeit Sisera fled away on foot to the tent of Jael the wife of Heber the Kenite: for there was peace between Jabin the king of Hazor and the house of Heber the Kenite. And Jael went out to meet Sisera, and said to him, "Turn in, my lord, turn in to me; fear not."

And he turned in to her into the tent, and she covered him with a rug. And he said to her, "Give me, I pray thee, a little water to drink; for I am thirsty."

And she opened a bottle of milk, and gave him drink, and covered him. And he said to her, "Stand in the door of the tent, and it shall be, when any man doth come and inquire of thee, and say, 'Is there any man here?' that thou shalt say, 'No.' "

Then Jael, Heber's wife, took a tent-pin, and took an hammer in her hand, and went softly to him, and smote the pin into his temples, and it pierced through into the ground; for he was in a deep sleep, and weary; so he died. And, behold, as Barak pursued Sisera, Jael came out to meet him, and said to him, "Come, and I will show thee the man whom thou seekest." And he came to her;

and, behold, Sisera lay dead and the tent-pin was in his temple.

So God subdued on that day Jabin the king of Canaan before the children of Israel. And the hand of the children of Israel prevailed more and more against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

Then sang Deborah and Barak the son of Abinoam on that day,—

A SONG OF TRIUMPH.

"For that the leaders took the lead in Israel,
For that the people offered themselves willingly,
Bless ye the Lord.

"Hear, O ye kings; give ear, O ye princes;
I, even I, will sing unto the Lord;
I will sing praise to the Lord, the God of Israel.
Lord, when thou wentest forth out of Seir,
When thou marchedst out of the field of Edom,
The earth trembled, the heavens also dropped,
Yea, the clouds dropped water.
The mountains quaked at the presence of the Lord,
Even yonder Sinai at the presence of the Lord, the God of Israel.

"In the days of Shamgar the son of Anath,
In the days of Jael, the highways were unoccupied,
And the travelers walked through byways.
The rulers ceased in Israel, they ceased,
Until that I Deborah arose,
That I arose a mother in Israel.

RIVER KISHON AND MOUNT CARMEL

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Esdraelon is usually regarded as one plain under one name from sea to Jordan. In reality, however, it is not one but several plains, more or less divided by the remains of ridges, which once upon a time sustained across it the continuity of "the backbone of Palestine." Thus, nine miles from the sea, near Tell el Kasis, the traditional site of the slaughter of the priests of Baal, a promontory of the Galilean hills shoots south to within a hundred yards of Carmel, leaving only that space for the Kishon to break through. Eight or nine miles farther east, at Lejjun, probably the ancient Megiddo, low ridges run out from both north and south, as if they had once met, and again leave Kishon but a narrow pass. And once more, between Jezreel and a spot west of Shunem, about twenty-four miles from the coast, there is a sudden fall of level eastwards, which visibly separates Esdraelon proper from the narrower valley sloping towards Jordan and is perhaps evidence of a former connection between Gilboa and Moreh

They chose new gods;
Then was war in the gates:
Was there a shield or spear seen
Among forty thousand in Israel?
My heart is toward the governors of Israel,
That offered themselves willingly among the people:
Bless ye the Lord.

"Tell of it, ye that ride on white asses,
Ye that sit on rich carpets,
And ye that walk by the way.
Far from the noise of archers, in the places of drawing water,
There shall they rehearse the righteous acts of the Lord,
Even the righteous acts of his rule in Israel.
Then the people of the Lord went down to the gates.

"Awake, awake, Deborah;
Awake, awake, sing a song:
Arise, Barak, and lead thy captivity captive, thou son of Abinoam.
Then came down a remnant of the nobles and the people;
The Lord came down for me against the mighty.
Out of Ephraim came down they whose root is in Amalek;
After thee, Benjamin, among thy peoples;
Out of Machir came down governors,
And out of Zebulun they that handle the marshal's staff.
And the princes of Issachar were with Deborah;
As was Issachar, so was Barak;
Into the valley they rushed forth at his feet.
By the watercourses of Reuben
There were great resolves of heart.
Why satest thou among the sheepfolds,

To hear the pipings for the flocks?
At the watercourses of Reuben
There were great searchings of heart.
Gilead abode beyond Jordan:
And Dan, why did he remain in ships?
Asher sat still at the haven of the sea,
And abode by his creeks.
Zebulun was a people that jeoparded their lives to the death,
And Naphtali, upon the high places of the field.

"The kings came and fought;
Then fought the kings of Canaan,
In Taanach by the waters of Megiddo:
They took no gain of money.
They fought from heaven,
The stars in their courses fought against Sisera.
The river Kishon swept them away,
That ancient river, the river Kishon.
O my soul, march on with strength.
Then did the horse hoofs stamp
By reason of the prancings, the prancings of their strong ones.

"Curse ye Meroz, said the angel of the Lord,
Curse ye bitterly the inhabitants thereof;
Because they came not to the help of the Lord,
To the help of the Lord against the mighty.

"Blessed above women shall Jael be,
The wife of Heber the Kenite,
Blessed shall she be above women in the tent.
He asked water, and she gave him milk;

She brought him butter in a lordly dish.
She put her hand to the nail,
And her right hand to the workmen's hammer;
And with the hammer she smote Sisera, she smote through his head,
Yea, she pierced and struck through his temples.
At her feet he bowed, he fell, he lay:
At her feet he bowed, he fell:
Where he bowed, there he fell down dead.

"Through the windows she looked forth, and cried,
The mother of Sisera cried through the lattice,
'Why is his chariot so long in coming?
Why tarry the wheels of his chariots?'
Her wise ladies answered her,
Yea, she returned answer to herself,
'Have they not found, have they not divided the spoil?
A damsel, two damsels to every man;
To Sisera a spoil of dyed garments,
A spoil of dyed garments embroidered,
Of dyed garments embroidered on both sides, on the necks of the spoil?'

"So let all thine enemies perish, O Lord:
But let them that love him be as the sun when he goeth forth in his might."

ESTHER

Persons of the Story.

Ahasuerus, King of Persia.
Vashti, Queen of Ahasuerus, deposed by him.
Esther, Queen of Ahasuerus.
Mordecai, an officer of the Court.
Courtiers, officers, women of the harem, messengers.

Place of the Story.

The Palace of Ahasuerus.

ESTHER.

The Story of a Brave Queen Who Saved Her People in a Foreign Land.

Now it came to pass in the days of Ahasuerus (this is Ahasuerus who reigned, from India even to Ethiopia, over an hundred and seven and twenty provinces) : that in those days, when the king Ahasuerus sat on the throne of his kingdom, which was in Shushan the palace, in the third year of his reign, he made a feast for all his princes and his servants; the mighty men of Persia and Media, the nobles and princes of the provinces, being before him : when he showed the riches of his glorious kingdom and the honor

of his excellent majesty many days, even an hundred and eighty days.

And when these days were ended, the king made a feast for all the people that were present in Shushan the palace, both great and small, seven days, in the court of the garden of the king's palace; there were hangings of white cloth, of green, and of blue, fastened with cords of fine linen and purple to silver rings and pillars of marble: the couches were of gold and silver, upon a pavement of red, and white, and yellow, and black marble. And they gave them drink in vessels of gold, (the vessels being different one from another,) and royal wine in abundance, according to the bounty of the king.

Also Vashti the queen made a feast for the women in the royal house who belonged to King Ahasuerus.

On the seventh day, when the heart of the king was merry with wine, he commanded the seven chamberlains that ministered in the presence of Ahasuerus the king, to bring Vashti the queen before the king with the crown royal, to show the peoples and the princes her beauty: for she was fair to look on. But the queen Vashti refused to come at the king's commandment by the chamberlains: therefore was the king very wroth, and his anger burned in him. Then the king said to the wise men, "What shall we do to the queen Vashti according to law, because she hath not done the bidding of the king Ahasuerus by the chamberlains?"

And one of the wise men answered before the king and the princes, "Vashti the queen hath not done wrong

to the king only, but also to all the princes, and to all the peoples who are in all the provinces of the king Ahasuerus. For this deed of the queen will come abroad to all women, to make their husbands contemptible in their eyes, when it shall be reported, 'The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not.' And this day will the princesses of Persia and Media which have heard of the deed of the queen say the like unto all the king's princes. So shall there arise much contempt and wrath. If it please the king, let there go forth a royal commandment from him, and let it be written among the laws of the Persians and the Medes, that it be not altered, that Vashti come no more before King Ahasuerus; and let the king give her royal estate to another who is better than she.

"And when the king's decree which he shall make shall be published throughout all his kingdom, all the wives shall give to their husbands honor, both to great and small."

And the saying pleased the king and the princes; and the king did according to the word of the wise men: for he sent letters into all the king's provinces, into every province according to the writing thereof, and to every people after their language, that every man should bear rule in his own house, and should publish it according to the language of his people.

After these things, when the wrath of King Ahasuerus was pacified, he remembered Vashti and what she had done, and what was decreed against her. Then said the king's servants that ministered unto him, "Let there be fair young

maidens sought for the king: and let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young maidens to Shushan the palace, to the house of the women, unto the custody of Hegai the king's chamberlain, keeper of the women; and let the maiden which pleaseth the king be queen instead of Vashti." And the thing pleased the king; and he did so.

There was a certain Jew in Shushan the palace, whose name was Mordecai, a Benjamite; who had been carried away from Jerusalem with the captives which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away. And he brought up Hadassah, that is, Esther, his uncle's daughter: for she had neither father nor mother, and the maiden was fair and beautiful; and when her father and mother were dead, Mordecai took her for his own daughter. So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together to Shushan the palace, to the custody of Hegai, that Esther was taken into the king's house, to the custody of Hegai, keeper of the women. And the maiden pleased him, and she obtained kindness of him. Esther had not made known her people nor her kindred: for Mordecai had charged her that she should not make it known. And Mordecai walked every day before the court of the women's house, to know how Esther did, and what would become of her. Now when the turn of every maiden was come to go in to King Ahasuerus, in this wise came the maiden to the king, whatsoever she desired was given her to go

with her out of the house of the women to the king's house. In the evening she went, and on the morrow she returned into the second house of the women: she came in to the king no more, except the king delighted in her, and that she were called by name.

Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, was come to go in to the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed. And Esther obtained favor in the sight of all them that looked upon her. So Esther was taken to King Ahasuerus into his house royal in the tenth month, which is the month Tebeth, in the seventh year of his reign. And the king loved Esther above all the women, and she obtained favor and kindness in his sight more than all the maidens, so that he set the royal crown upon her head, and made her queen instead of Vashti.

Then the king made a great feast to all his princes and his servants, even Esther's feast; and he made a release to the provinces, and gave gifts, according to the bounty of the king. And when the maidens were gathered together the second time, then Mordecai sat in the king's gate. Esther had not yet made known her kindred nor her people; as Mordecai had charged her: for Esther did the commandment of Mordecai, just as when she was brought up with him.

In those days, while Mordecai sat in the king's gate, two of the king's chamberlains, Bigthan and Teresh, of those who kept the door, were wroth, and sought to lay

hands on the king Ahasuerus. And the thing was known to Mordecai, who showed it unto Esther the queen; and Esther told the king thereof in Mordecai's name. And when inquiry was made into the matter, and it was found to be so, they were both hanged on a tree: and it was written in the book of the chronicles before the king.

After these things did King Ahasuerus promote Haman and advanced him, and set his seat above all the princes that were with him. And all the king's servants, who were in the king's gate, bowed down, and did reverence to Haman: for the king had so commanded concerning him. But Mordecai bowed not down, nor did him reverence. Then the king's servants, who were in the king's gate, said unto Mordecai, "Why transgressest thou the king's commandment?"

Now it came to pass, when they spoke daily to him, and he hearkened not to them, that they told Haman, to see how Mordecai's case would stand: for he had told them that he was a Jew. And when Haman saw that Mordecai bowed not down, nor did him reverence, then was Haman full of wrath. But he thought scorn to lay hands on Mordecai alone; for they had made known to him the people of Mordecai: wherefore Haman sought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus, even the people of Mordecai. In the first month, which is the month Nisan, in the twelfth year of King Ahasuerus, they cast Pur, that is, the lot, before Haman from day to day, and from month to month, to the twelfth month, which is the month Adar.

And Haman said unto King Ahasuerus, "There is a certain people scattered abroad and dispersed among the peoples in all the provinces of thy kingdom; and their laws are diverse from those of every people; neither keep they the king's laws: therefore it is not for the king's profit to suffer them. If it please the king, let it be written that they be destroyed: and I will pay ten thousand talents of silver into the hands of those that have the charge of the king's business, to bring it into the king's treasuries."

And the king took his ring from his hand, and gave it unto Haman, the Jew's enemy.

And the king said unto Haman, "The silver is given to thee, the people also, to do with them as it seemeth good to thee."

Then were the king's scribes called in the first month, on the thirteenth day thereof, and there was written according to all that Haman commanded unto the king's satraps, and to the governors that were over every province, and to the princes of every people; to every province according to the writing thereof, and to every people after their language; in the name of King Ahasuerus was it written, and it was sealed with the king's ring. And letters were sent by the king's messengers into all the king's provinces, to destroy, to slay, and to cause to perish, all Jews, both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month, which is the month Adar, and to take the spoil of them for a prey. A copy of the writing, that the decree should

be given out in every province, was published to all the peoples, that they should be ready at that day. The king's messenger went forth in haste by the king's commandment, and the decree was given out in Shushan the palace: and the king and Haman sat down to drink; but the city of Shushan was perplexed.

Now when Mordecai knew all that was done, Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry: and he came even before the king's gate: for none might enter within the king's gate clothed with sackcloth.

And in every province, whithersoever the king's commandment and his decree came, there was great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes. And Esther's maidens and her chamberlains came and told it her; and the queen was exceedingly grieved: and she sent raiment to clothe Mordecai, and to take his sackcloth from off him: but he received it not.

Then called Esther for Hathach, one of the king's chamberlains, whom he had appointed to attend upon her, and charged him to go to Mordecai, to know what this was, and why it was. So Hathach went forth to Mordecai unto the public square of the city, which was before the king's gate. And Mordecai told him of all that had happened to him, and the exact sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them. Also he gave him the copy of the writing

of the decree that was given out in Shushan to destroy them, to show it unto Esther, and to declare it unto her; and to charge her that she should go in to the king, to make supplication unto him, and to make request before him, for her people.

And Hathach came and told Esther the words of Mordecai. Then Esther spoke to Hathach, and gave him a message unto Mordecai, saying: "All the king's servants, and the people of the king's provinces, know, that whosoever, whether man or woman, shall come to the king into the inner court, who is not called, there is one law for him, that he be put to death, except those to whom the king shall hold out the golden scepter, that he may live: but I have not been called to come in unto the king these thirty days."

And they told to Mordecai Esther's words.

Then Mordecai bade them return answer unto Esther, "Think not that thou shalt escape in the king's house, more than all the Jews. For if thou altogether holdest thy peace at this time, then shall relief and deliverance arise to the Jews from another place, but thou and thy father's house shall perish: and who knoweth whether thou art not come to the kingdom for such a time as this?"

Then Esther bade them return answer unto Mordecai, "Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast in like manner; and so will I go in to the king, which is not according to the law: and if I perish, I perish."

So Mordecai went his way, and did according to all that Esther had commanded him.

Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the entrance of the house. And when the king saw Esther the queen standing in the court, she obtained favor in his sight: and the king held out to Esther the golden scepter that was in his hand. So Esther drew near, and touched the top of the scepter. Then said the king to her, "What wilt thou, Queen Esther? and what is thy request? it shall be given thee even to the half of the kingdom."

And Esther said, "If it seem good to the king, let the king and Haman come this day to the banquet that I have prepared for him."

Then the king said, "Cause Haman to make haste, that it may be done as Esther hath said."

So the king and Haman came to the banquet that Esther had prepared. And the king said to Esther at the banquet of wine, "What is thy petition? and it shall be granted thee: and what is thy request? even to the half of the kingdom it shall be performed."

Then answered Esther, and said, "My petition and my request is: if I have found favor in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do tomorrow as the king hath said."

Then went Haman forth that day joyful and glad of heart: but when Haman saw Mordecai in the king's gate, that he stood not up nor moved for him, he was filled with wrath against Mordecai. Nevertheless Haman controlled himself, and went home; and he sent and brought his friends and Zeresh his wife. And Haman recounted unto them the glory of his riches, and all the things wherein the king had promoted him, and how he had advanced him above the princes and servants of the king. Haman said moreover, "Yea, Esther the queen let no man come in with the king to the banquet that she had prepared but myself; and to-morrow also am I invited by her together with the king. Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate."

Then said Zeresh his wife and all his friends unto him, "Let a gallows be made fifty cubits high, and in the morning speak thou to the king that Mordecai may be hanged thereon: then go thou in merrily with the king to the banquet." And the thing pleased Haman; and he caused the gallows to be made.

On that night the king could not sleep; and he commanded to bring the book of records of the chronicles, and they were read before the king. And it was found written, that Mordecai had told of Bigthan and Teresh, two of the king's chamberlains, of those that kept the door, who had sought to lay hands on the king Ahasuerus. And the king said, "What honor and dignity hath been bestowed upon Mordecai for this?"

Then said the king's servants that ministered unto him, "There is nothing done for him."

And the king said, "Who is in the court?"

Now Haman had come into the outward court of the king's house, to speak to the king to hang Mordecai on the gallows that he had prepared for him.

And the king's servants said unto him, "Behold, Haman standeth in the court."

And the king said, "Let him come in."

So Haman came in. And the king said to him, "What shall be done unto the man whom the king delighteth to honor?"

Now Haman said in his heart, "To whom would the king delight to do honor more than to myself?"

And Haman said to the king, "For the man whom the king delighteth to honor, let royal apparel be brought which the king is accustomed to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head: and let the apparel and the horse be delivered to the hand of one of the king's most noble princes, that they may array the man therewith whom the king delighteth to honor, and cause him to ride on horseback through the street of the city, and proclaim before him, 'Thus shall it be done to the man whom the king delighteth to honor.' "

Then the king said to Haman, "Make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: let nothing fail of all that thou hast spoken."

Then took Haman the apparel and the horse, and arrayed Mordecai, and caused him to ride through the street of the city, and proclaimed before him, 'Thus shall it be done unto the man whom the king delighteth to honor.' "

And Mordecai came again to the king's gate. But Haman hasted to his house, mourning and having his head covered. And Haman recounted unto Zeresh his wife and all his friends everything that had befallen him.

Then said his wise men, and Zeresh his wife unto him, "If Mordecai, before whom thou hast begun to fall, be of the race of the Jews, thou shalt not prevail against him, but shalt surely fall before him."

While they were yet talking with him, came the king's chamberlains, and hasted to bring Haman unto the banquet that Esther had prepared.

So the king and Haman came to the banquet with Esther the queen. And the king said again to Esther on the second day at the banquet of wine, "What is thy petition, Queen Esther? and it shall be granted thee: and what is thy request? even to the half of the kingdom it shall be performed."

Then Esther the queen answered and said, "If I have found favor in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request: for we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my peace, although the adversary could not have compensated for the king's damage."

Then spoke the king Ahasuerus and said to Esther the queen, "Who is he, and where is he, that dares presume in his heart to do so?"

And Esther said, "An adversary and an enemy, even this wicked Haman."

Then Haman was afraid before the king and the queen. And the king arose in his wrath from the banquet of wine and went into the palace garden: and Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king. Then the king returned out of the palace garden into the place of the banquet of wine; and Haman was fallen upon the couch whereon Esther was. Then said the king, "Will he even do harm to the queen before me in the house?" As the word went out of the king's mouth, they covered Haman's face.

Then said Harbonah, one of the chamberlains that were before the king, "Behold also, the gallows fifty cubits high, which Haman hath made for Mordecai, who spoke good for the king, standeth in the house of Haman."

And the king said, "Hang him thereon."

So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.

On that day the king Ahasuerus gave the house of Haman the Jew's enemy to Esther the queen. And Mordecai came before the king; for Esther had told what he was to her. And the king took off his ring, which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman. And

Esther spoke yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman, and the device that he had devised against the Jews. Then the king held out to Esther the golden scepter.

So Esther arose, and stood before the king. And she said, "If it please the king, and if I have found favor in his sight, and the thing seem right before the king, and I be pleasing in his eyes, let it be written to reverse the letters devised by Haman, which he wrote to destroy the Jews which are in all the king's provinces: for how can I endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?"

Then the king Ahasuerus said unto Esther the queen and to Mordecai the Jew, "Behold, I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews. Write ye also to the Jews, as it pleaseth you, in the king's name, and seal it with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse."

Then were the king's scribes called at that time, in the third month, which is the month Sivan, on the three and twentieth day thereof; and it was written according to all that Mordecai commanded unto the Jews, and to the satraps, and the governors and princes of the provinces which are from India unto Ethiopia, an hundred and twenty and seven provinces, unto every province according to the writing thereof, and unto every people after

their language, and to the Jews according to their writing, and according to their language.

And he wrote in the name of King Ahasuerus, and sealed it with the king's ring, and sent letters by king's messengers on horseback, riding on swift steeds that were used in the king's service: wherein the king granted the Jews which were in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, their little ones and women, and to take the spoil of them for a prey, upon one day in all the provinces of King Ahasuerus, namely, upon the thirteenth day of the twelfth month, which is the month Adar. A copy of the writing, that the decree should be given out in every province, was published unto all the peoples, and that the Jews should be ready on that day to avenge themselves on their enemies.

So the king's messengers that rode upon swift steeds that were used in the king's service went out, being hastened and urged on by the king's commandment; and the decree was given out in Shushan the palace. And Mordecai went forth from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a robe of fine linen and purple: and the city of Shushan shouted and was glad. The Jews had light and gladness, and joy and honor. And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had gladness and joy, a feast and a good day. And many among the peoples of the land

became Jews; for the fear of the Jews was fallen upon them.

Now in the twelfth month, which is the month Adar, on the thirteenth day of the same, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have rule over them; whereas it was turned to the contrary, that the Jews had rule over them that hated them, the Jews gathered themselves together in their cities throughout all the provinces of the king Ahasuerus, to lay hand on such as sought their hurt: and no man could withstand them; for the fear of them was fallen upon all the peoples. And all the princes of the provinces, and the satraps, and the governors, and they that did the king's business, helped the Jews; because the fear of Mordecai was fallen upon them. For Mordecai was great in the king's house, and his fame went forth throughout all the provinces: for the man Mordecai grew greater and greater. And the Jews smote all their enemies with the stroke of the sword and with great slaughter and destruction, and did what they would unto them that hated them. And in Shushan the palace the Jews slew and destroyed five hundred men. And the ten sons of Haman, the Jews' enemy, they slew; but on the spoil they laid not their hand. On that day the number of those that were slain in Shushan the palace was brought before the king. And the king said unto Esther the queen, "The Jews have slain and destroyed five hundred men in Shushan the palace, and the ten sons of Haman; what have they done in the rest of the king's

provinces! Now what is thy petition? and it shall be granted thee; or what is thy request further? and it shall be done."

Then said Esther, "If it please the king, let it be granted to the Jews which are in Shushan to do to-morrow also according unto this day's decree, and let Haman's ten sons be hanged upon the gallows."

And the king commanded it so to be done: and a decree was given out in Shushan; and they hanged Haman's ten sons. And the Jews that were in Shushan gathered themselves together on the fourteenth day also of the month Adar, and slew three hundred men in Shushan; but on the spoil they laid not their hand. And the other Jews that were in the king's provinces gathered themselves together, and stood for their lives, and had rest from their enemies, and slew of them that hated them seventy and five thousand; but on the spoil they laid not their hand. This was done on the thirteenth day of the month Adar; and on the fourteenth day of the same they rested, and made it a day of feasting and gladness. But the Jews that were in Shushan assembled together on the thirteenth day thereof, and on the fourteenth thereof; and on the fifteenth day of the same they rested, and made it a day of feasting and gladness. Therefore do the Jews of the villages, that dwell in the unwalled towns, make the fourteenth day of the month Adar a day of gladness and feasting, and a good day, and of sending gifts one to another.

And Mordecai wrote these things, and sent letters unto all the Jews that were in all the provinces of the king

Ahasuerus, both far and near, to enjoin them that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly, as the days wherein the Jews had rest from their enemies, and the month which was turned unto them from sorrow to gladness, and from mourning into a good day: that they should make them days of feasting and gladness, and of sending presents one to another, and gifts to the poor. And the Jews undertook to do as they had begun, and as Mordecai had written unto them; because Haman, the enemy of all the Jews, had plotted against the Jews to destroy them, and had cast Pur, that is, the lot, to consume them, and to destroy them; but when the matter came before the king, he commanded by letters that his wicked device, which he had devised against the Jews, should return upon his own head; and that he and his sons should be hanged on the gallows. Wherefore they called these days Purim, after the name of Pur. Therefore because of all the words of this letter, and of that which they had seen concerning this matter, and that which had come unto them, the Jews ordained, and took upon them, and upon their race, and upon all such as joined themselves unto them, so that it should not fail, that they would keep these two days according to the writing thereof, and according to the appointed time thereof, every year; and that these days should be remembered and kept throughout every generation, every family, every province, and every city; and that these days of Purim should not fail from among the Jews, nor the memorial of them perish from their race. Then Esther

the queen, and Mordecai the Jew, wrote with all authority to confirm this second letter of Purim.

And he sent letters unto all the Jews, to the hundred twenty and seven provinces of the kingdom of Ahasuerus, with words of peace and truth, to confirm these days of Purim in their appointed times, according as Mordecai the Jew and Esther the queen had enjoined them, and as they had ordained for themselves and for their race. And the commandment of Esther confirmed these matters of Purim; and it was written in the book.

And the king Ahasuerus laid a tribute upon the land, and upon the isles of the sea. And all the acts of his power and of his might, and the full account of the greatness of Mordecai, whereunto the king advanced him, are they not written in the book of the chronicles of the kings of Media and Persia? For Mordecai the Jew was next unto King Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren; seeking the good of his people, and speaking peace to all his race.

JUDITH

PERSONS OF THE STORY.

Judith, a widow of Bethulia.
Holofernes, captain of the hosts of Nebuchadnezzar.
Ozias, elder in Bethulia.
Maid of Judith's.
People of Bethulia, soldiers of Holofernes.

PLACE OF THE STORY.

Bethulia.
Camp of Holofernes.
Tent of Holofernes.

JUDITH.

(The story of Judith, and how she delivered Israel by cutting off the head of Holofernes, a great captain of the armies of King Nebuchadnezzar, is told in the Apocrypha.

According to the story, King Nebuchadnezzar made war upon Arphaxad, king of the Medes. He summoned all nations to aid him, and having been victorious, he sent an army of 132,000 men to take vengeance upon those nations which refused to come at his call. This great army swept down from the North, destroying everything in its path.)

The March of Holofernes.

And Holofernes went forth from the presence of his lord, and called all the governors and the captains and

officers of the host of Asshur; and he numbered chosen men for the battle, as his lord had commanded him, up to a hundred and twenty thousand, and twelve thousand archers on horseback; and he ranged them, as a great army is ordered for the war. And he took camels and asses and mules for their baggage, an exceeding great multitude; and sheep and oxen and goats without number for their provision; and great stores of food for every man, and exceeding much gold and silver out of the king's house. And he went forth, he and all his host, on their journey, to go before King Nebuchadnezzar, and to cover all the face of the earth westward with their chariots and horsemen and chosen footmen. And a great company of many nations went forth with them like locusts, and like the sand of the earth: for they could not be numbered by reason of their multitude.

And they went out of Nineveh three days' journey toward the plain of Bectileth, and encamped from Bectileth near the mountain which is at the left hand of the upper Cilicia. And he took all his host, his footmen and horsemen and chariots, and went away from thence into the hill country, and destroyed many peoples.

And the fear and the dread of him fell upon them that dwelt on the sea coast, from the north to the south. And they sent to him messengers with words of peace, saying, "Behold, we the servants of Nebuchadnezzar the great king lie before thee: use us as it is pleasing in thy sight. Behold, our dwellings, and all our country, and all our fields of wheat, and our flocks and herds, and all the sheepcotes

of our tents, lie before thy face: use them as it may please thee. Behold, even our cities and they that dwell in them are thy servants: come and deal with them as it is good in thine eyes." And the men came to Holofernes, and spoke to him according to these words.

And he came down toward the sea coast, he and his host, and set garrisons in the great cities, and took out of them chosen men for allies. And they received him, they and all the country round about them, with garlands and dances and timbrels. And he cast down all their defenses, and cut down their sacred groves: and it had been given to him to destroy all the gods of the land, that all the nations should worship Nebuchadnezzar only, and that all their tongues and their tribes should call upon him as god. And he came towards Esdraelon near to Dotæa, which is over against the great ridge of Judæa. And he encamped between Geba and Scythopolis, and he was there a whole month, that he might gather together all the baggage of his host.

The Siege of Bethulia.

(After ravaging the coast, Holofernes pushed up into the hill country to attack the cities of Israel.)

But the next day Holofernes gave command to all his army and to all his people which were come to be his allies, that they should remove their camp toward Bethulia, and take aforehand the ascents of the hill country, and make war against the children of Israel. And every mighty man of them removed that day, and the host of their men of

war was a hundred and seventy thousand footmen, and twelve thousand horsemen, beside the baggage, and the men that were afoot among them, an exceeding great multitude. And they encamped in the valley near unto Bethulia, by the fountain, and they spread out over all the land.

But the children of Israel, when they saw the multitude of them, were troubled exceedingly, and said every one to his neighbor, "Now shall these men lick up the face of all the earth; and neither the high mountains, nor the valleys, nor the hills, shall be able to bear their weight."

And every man took up his weapons of war, and when they had kindled fires upon their towers, they remained and watched all that night.

But on the second day Holofernes led out all his horse in the sight of the children of Israel which were in Bethulia, and viewed the ascents to their city, and searched out the fountains of the waters, and seized upon them, and set garrisons of men of war over them, and himself departed to his people.

And there came to him all the rulers of the children of Esau, and all the leaders of the people of Moab, and the captains of the sea coast, and said,—

"Let our lord now hear a word, that thy host be not overthrown. For this people of the children of Israel do not trust in their spears, but in the height of the mountains wherein they dwell, for it is not easy to come up to the tops of their mountains. And now, my lord, fight not against them in battle array, and there shall not so much as one man

of thy people perish. Remain in thy camp, and keep safe every man of thy host, and let thy servants get possession of the fountain of water, which issueth forth at the foot of the mountain: because all the inhabitants of Bethulia have their water hence; and thirst shall kill them, and they shall give up their city: and we and our people will go up to the tops of the mountains that are near, and will encamp upon them, to watch that not one man go out of the city. And they shall be consumed with famine, they and their wives and their children, and before the sword come against them they shall be laid low in the streets where they dwell. And thou shalt render them an evil reward; because they rebelled, and met thee not in peace."

And their words were pleasing in the sight of Holofernes and in the sight of all his servants; and he commanded to do as they had spoken. And the army of the children of Ammon removed, and with them five thousand of the children of Asshur, and they encamped in the valley, and seized upon the waters and the fountains of the waters of the children of Israel. And the children of Esau went up with the children of Ammon, and encamped in the hill country; and the rest of the army of the Assyrians encamped in the plain, and covered all the face of the land; and their tents and baggage were pitched upon it, and they were an exceeding great multitude.

And the children of Israel cried unto the Lord their God, because their heart failed, for all their enemies had compassed them round about, and there was no way to escape from among them. And all the army of Asshur

remained about them, their footmen and their chariots and their horsemen, four and thirty days; and all their vessels of water failed all the inhabitants of Bethulia. And the cisterns were emptied, and they had not water to drink their fill for one day: for they gave them drink by measure. And their young children were dying, and the women and the young men fainted for thirst, and they fell down in the streets of the city, and in the passages of the gates, and there was no longer any strength in them. And all the people were gathered together against Ozias, and against the rulers of the city, the young men and the women and the children, and they cried with a loud voice, and said before all the elders,—

"God be judge between you and us: because ye have done us great wrong, in that ye have not spoken words of peace with the children of Asshur. And now we have no helper: but God hath given us into their hands, that we should be laid low before them with thirst and great destruction. And now call them unto you, and deliver up the whole city for a prey to the people of Holofernes, and to all his host. For it is better for us to be made a spoil for them: for we shall be servants, and our souls shall live, and we shall not see the death of our babes before our eyes, and our wives and our children fainting in death. We take to witness against you the heaven and the earth, and our God and the Lord of our fathers, who punisheth us according to our sins and the sins of our fathers, that he do not according as we have said this day."

And there was great weeping of all with one consent

in the midst of the assembly; and they cried unto the Lord God with a loud voice. And Ozias said to them, "Brethren, be of good courage, let us yet endure five days, in the which space the Lord our God may turn his mercy toward us; for he will not forsake us utterly. But if these days pass, and there come no help unto us, I will do according to your words."

And he dispersed the people, every man to his own camp; and they went away unto the walls and towers of their city; and he sent the women and children into their houses: and they were brought very low in the city.

Then there arose a saviour for Israel in the person of Judith.

And in those days Judith heard thereof, whose husband was Manasses, of her tribe and of her family, and he died in the days of barley harvest. For he stood over them that bound sheaves in the field, and the heat came upon his head, and he fell on his bed, and died in his city Bethulia. And Judith was a widow in her house three years and four months. And she made her a tent upon the top of her house, and put on sackcloth; and the garments of her widowhood were upon her.

And she was of a goodly countenance, and exceeding beautiful to behold: and her husband Manasses had left her gold, and silver, and menservants, and maidservants, and cattle and lands. And there was none that gave her an evil word; for she feared God exceedingly.

And she heard the evil words of the people against the governor, because they fainted for lack of water; and

Judith heard all the words that Ozias spoke unto them, how he swore to them that he would deliver the city unto the Assyrians after five days. And she sent her maid, who was over all things that she had, to call Ozias and the elders of her city. And they came to her, and she said to them,—

"Hear me now, O ye rulers of the inhabitants of Bethulia: for your word that ye have spoken before the people this day is not right, and ye have set the oath which ye have pronounced between God and you, and have promised to deliver the city to our enemies, unless within these days the Lord turn to help you. And now who are ye that have tempted God this day, and stand instead of God among the children of men? And now try the Lord Almighty and ye shall never know anything. For ye cannot find the depth of the heart of man, and ye cannot perceive the things that he thinketh: and how can ye search out God, which hath made all these things, and know his mind, and comprehend his purpose? Nay, my brethren, provoke not the Lord our God to anger. For if he be not minded to help us within these five days, he hath power to defend us when he will, or to destroy us before the face of our enemies. But do not ye pledge the counsels of the Lord our God: for God is not as man, that he should be threatened; neither as the son of man, that he should be turned by intreaty. Wherefore let us wait for the salvation that cometh from him, and call upon him to help us, and he will hear our voice, if it please him. For there arose none in our age, neither is there any of us to-day,

tribe, or kindred, or family, or city, which worship gods made with hands, as it was in the former days; for which cause our fathers were given to the sword, and for a spoil, and fell with a great fall before our enemies. But we know no other god beside him, wherefore we hope that he will not despise us, nor any of our race. For if we be taken so, all Judea shall lie waste, and our sanctuary shall be spoiled; and of our blood shall he require the profanation thereof. And the slaughter of our brethren, and the captivity of the land, and the desolation of our inheritance, shall he turn upon our heads among the Gentiles, wheresoever we shall be in bondage; and we shall be an offense and a reproach before them that take us for a possession. For our bondage shall bring favor: but the Lord our God shall turn it to dishonor.

"And now, brethren, let us show an example to our brethren, because their soul hangeth upon us, and the sanctuary and the house and the altar rest upon us. Besides all this let us give thanks to the Lord our God, which trieth us, even as he did our fathers also. Remember all the things which he did to Abraham, and all the things in which he tried Isaac, and all the things which happened to Jacob in Mesopotamia of Syria, when he kept the sheep of Laban his mother's brother. For he hath not tried us in the fire, as he did them, to search out their hearts, neither hath he taken vengeance on us; but the Lord doth scourge them that come near unto him, to admonish them."

And Ozias said to her, "All that thou hast spoken hast

thou spoken with a good heart, and there is none that shall deny thy words. For this is not the first day wherein thy wisdom is manifested; but from the beginning of thy days all the people have known thine understanding, because the disposition of thy heart is good. But the people were exceeding thirsty, and compelled us to do as we spoke to them, and to bring an oath upon ourselves, which we will not break. And now pray thou for us, because thou art a godly woman, and the Lord shall send us rain to fill our cisterns, and we shall faint no more."

And Judith said to them, "Hear me, and I will do a thing, which shall go down to all generations among the children of our race. Ye shall stand at the gate this night, and I will go forth with my maid: and, within the days after which ye said ye would deliver the city to our enemies, the Lord shall visit Israel by my hand. But ye shall not inquire of mine act: for I will not declare it unto you, till the things be finished that I do."

And Ozias and the rulers said unto her, "Go in peace, and the Lord God be before thee, to take vengeance on our enemies." And they returned from the tent and went to their stations.

But Judith fell upon her face, and put ashes upon her head, and uncovered the sackcloth wherewith she was clothed; and the incense of that evening was now being offered at Jerusalem in the house of God, and Judith cried unto the Lord with a loud voice, and said:—

THE PRAYER OF JUDITH.

"O God, O my God, hear me! Behold, the Assyrians are multiplied in their power; they are exalted with horse and rider; they have gloried in the strength of their footmen; they have trusted in shield and spear and bow and sling; and they know not that thou art the Lord that breaketh the battles: the Lord is thy name. Dash thou down their strength in thy power, and bring down their force in thy wrath: for they have purposed to profane thy sanctuary, and to defile the tabernacle where thy glorious name resteth, and to cast down with the sword the horn of thine altar. Look upon their pride, and send thy wrath upon their heads: give into my hand, who am a widow, the might that I have conceived. Smite by the deceit of my lips the servant with the prince, and the prince with his servant: break down their stateliness by the hand of a woman. For thy power standeth not in multitude, nor thy might in strong men: but thou art a God of the afflicted, thou art a helper of the oppressed, an upholder of the weak, a protector of the forlorn, a saviour of them that are without hope. I pray thee, I pray thee, God of my father, and God of the inheritance of Israel, Lord of the heavens and of the earth, Creator of the waters, King of every creature, hear thou my prayer: and make my speech and deceit to be their wound and stripe, who have purposed hard things against thy covenant, and thy hallowed house, and the top of Sion, and the house of the possession of thy children. And make every nation and tribe of thine to know that thou art God, the God of all power and might, and that there is none other that protecteth the race of Israel but thou."

Judith Goes to the Camp of the Enemy.

And it came to pass, when she had ceased to cry to the God of Israel, and had made an end of all these words, that she rose up where she had fallen down, and called her maid, and went down into the house, in the which she was wont to abide on the Sabbath days and on her feast days, and pulled off her sackcloth which she had put on, and put off the garments of her widowhood, and washed with water, and anointed herself with rich ointment, and braided the hair of her head, and put on her garments of gladness, wherewith she was wont to be clad in the days of the life of Manasses her husband. And she took sandals for her feet, and put her chains about her, and her bracelets, and her rings, and her earrings, and all her ornaments, and decked herself bravely, to beguile the eyes of all men that should see her. And she gave her maid a leathern bottle of wine, and a cruse of oil, and filled a bag with parched corn and lumps of figs and fine bread; and she packed all her vessels together, and laid them upon her.

And they went forth to the gate of the city of Bethulia, and found standing thereby Ozias, and the elders of the city. But when they saw her, that her countenance was altered, and her apparel was changed, they wondered much at her beauty, and said to her, "The God of our fathers give thee favor, and accomplish thy purposes to the glory of the children of Israel, and to the exaltation of Jerusalem."

And she worshiped God, and said to them, "Command that they open to me the gate of the city, and I will go forth to accomplish the things whereof ye spoke with me." And they commanded the young men to open unto her, as she had spoken: and they did so.

And Judith went out, she, and her handmaid with her; and the men of the city looked after her, until she was gone down the mountain, until she had passed the valley, and they could see her no more. And they went straight onward in the valley: and the outpost of the Assyrians met her; and they took her, and asked her, "Of what people art thou? and whence comest thou? and whither goest thou?"

And she said, "I am a daughter of the Hebrews, and I flee away from their presence; because they are about to be given you to be consumed: and I am coming into the presence of Holofernes the chief captain of your host, to declare words of truth; and I will show him a way, whereby he shall go, and win all the hill country, without losing one of his men."

Now when the men heard her words, and beheld her countenance, they wondered greatly at her beauty, and they said to her, "Thou hast saved thy life, in that thou hast hasted to come down to the presence of our lord: and now come to his tent, and some of us shall conduct thee, until they shall deliver thee into his hands. But when thou standest before him, be not afraid in thine heart, but declare unto him according to thy words; and he will treat thee well." And they chose out of them a hundred men,

and appointed them to accompany her and her maid; and they brought them to the tent of Holofernes.

And there was a concourse throughout all the camp, for her coming was noised among the tents; and they came and gathered about, as she stood without the tent of Holofernes, until they told him of her. And they marveled at her beauty, and marveled at the children of Israel because of her, and each one said to his neighbor, "Who shall despise this people, that have among them such women? for it is not good that one man of them be left, seeing that, if they are let go, they shall be able to deceive the whole earth."

And they that lay near Holofernes, and all his servants, went forth and brought her into the tent. And Holofernes was resting upon his bed under the canopy, which was woven with purple and gold and emeralds and precious stones. And they told him of her; and he came forth into the space before his tent, with silver lamps going before him. But when Judith was come before him and his servants, they all marveled at the beauty of her countenance; and she fell down upon her face, and did reverence unto him: and his servants raised her up.

And Holofernes said to her, "Woman, be of good comfort, fear not in thy heart: for I never hurt any that hath chosen to serve Nebuchadnezzar, the king of all the earth. And now, if thy people that dwelleth in the hill country had not set light by me, I would not have lifted up my spear against them: but they have done these things to themselves. And now tell me wherefore thou didst flee

from them and camest unto us: for thou art come to save thyself; be of good comfort, thou shalt live this night, and hereafter: for there is none that shall wrong thee, but all shall treat thee well, as is done unto the servants of King Nebuchadnezzar my lord."

And Judith said to him, "Receive the words of thy servant, and let thy handmaid speak in thy presence, and I will declare no lie to my lord this night. And if thou shalt follow the words of thy handmaid, God shall bring the thing to pass perfectly with thee; and my lord shall not fail of his purposes. As Nebuchadnezzar king of all the earth liveth, and as his power liveth, who hath sent thee for the preservation of every living thing, not only do men serve him by thee, but also the beasts of the field and the cattle and the birds of the heaven shall live through thy strength, in the time of Nebuchadnezzar and of all his house. For we have heard of thy wisdom and the subtle devices of thy soul, and it hath been reported in all the earth, that thou only art brave in all the kingdom, and mighty in knowledge, and wonderful in feats of war.

"And now as concerning the matter: our race shall not be punished, neither shall the sword prevail against them, except they sin against their God. And now, that my lord be not defeated and his purpose frustrated, and that death may fall upon them, their sin hath overtaken them, wherewith they shall provoke their God to anger, whensoever they shall do wickedness. Since their victuals failed them, and all their water was scant, they took counsel to lay hands upon their cattle, and determined to consume all

those things, which God charged them by his laws that they should not eat: and they are resolved to spend the first fruits of the corn, and the tenths of the wine and the oil, which they had sanctified, and reserved for the priests that stand before the face of our God in Jerusalem; the which things it is not lawful for any of the people so much as to touch with their hands.

"Wherefore I thy servant, knowing all this, fled away from their presence; and God sent me to work things with thee, whereat all the earth shall be astonished, even as many as shall hear it. For thy servant is religious, and serveth the God of heaven day and night: and now, my lord, I will abide with thee, and thy servant will go forth by night into the valley, and I will pray to God, and he shall tell me when they have committed their sins: and I will come and show it also to thee; and thou shalt go forth with all thy host, and there shall be none of them that shall resist thee. And I will lead thee through the midst of Judæa, until thou comest over against Jerusalem; and I will set thy seat in the midst thereof; and thou shalt drive them as sheep that have no shepherd, and a dog shall not so much as open his mouth before thee: for these things were told me according to my foreknowledge, and were declared unto me, and I was sent to tell thee."

And her words were pleasing in the sight of Holofernes and of all his servants; and they marveled at her wisdom, and said, "There is not such a woman from one end of the earth to the other, for beauty of face, and wisdom of words."

And Holofernes said to her, "God did well to send thee before the people, that might should be in our hands, and destruction among them that lightly regarded my lord. And now thou art beautiful in thy countenance, and wise in thy words: for if thou shalt do as thou hast spoken, thy God shall be my God, and thou shalt dwell in the house of King Nebuchadnezzar, and shalt be renowned through the whole earth."

And he commanded to bring her in where his silver vessels were set, and bade that they should prepare for her of his own meats, and that she should drink of his own wine. And Judith said, "I will not eat thereof, lest there be an offense: but provision shall be made for me of the things that are come with me."

And Holofernes said to her, "But if thy provisions should fail, whence shall we be able to give thee the like? for there is none of thy race with us."

And Judith said to him, "As thy soul liveth, my lord, thy servant shall not spend those things that be with me, until the Lord work by my hand the things that he hath determined."

And the servants of Holofernes brought her into the tent, and she slept till midnight, and she rose up toward the morning watch, and sent to Holofernes, saying, "Let my lord now command that they suffer thy servant to go forth to prayer."

And Holofernes commanded his guards that they should not stay her: and she abode in the camp three days, and went out every night into the valley of Bethulia,

and washed herself at the fountain of water in the camp. And when she came up, she besought the Lord God of Israel to direct her way to the raising up of the children of his people. And she came in, and remained in the tent, until she took her food toward evening.

Holofernes Makes a Feast.

And it came to pass on the fourth day, Holofernes made a feast to his own servants only, and called none of the officers to the banquet. And he said to his officer who had charge over all that he had, "Go now, and persuade this Hebrew woman which is with thee, that she come to us, and eat and drink with us."

And the officer went from the presence of Holofernes, and came in to her, and said, "Let not this fair damsel fear to come to my lord, and to be honored in his presence, and to drink wine and be merry with us, and to be made this day as one of the daughters of the children of Asshur, which serve in the house of Nebuchadnezzar."

And Judith said to him, "And who am I, that I should deny my lord? for whatsoever shall be pleasing in his eyes I will do speedily, and this shall be my joy unto the day of my death."

And she arose, and decked herself with her apparel and all her woman's attire; and her servant went and laid rugs of soft skins on the ground for her over against Holofernes, which she had received of the officer for her daily use, that she might sit and eat upon them. And

Judith came in and sat down, and Holofernes' heart was ravished with her, and his soul was moved, and he desired exceedingly her company.

And Holofernes said to her, "Drink now, and be merry with us."

And Judith said, "I will drink now, my lord, because my life is magnified in me this day more than all the days since I was born."

And she ate and drank before him what her servant had prepared. And Holofernes took great delight in her, and drank exceedingly much wine, more than he had drunk at any time in one day since he was born.

But when the evening was come, his servants made haste to depart, and his officer shut the tent without, and dismissed them that waited from the presence of his lord; and they went away to their beds: for they were all weary, because the feast had been long. But Judith was left alone in the tent, and Holofernes lying along upon his bed: for he was drunk with wine. And Judith had commanded her servant to stand without her bedchamber, and wait for her coming forth, as she did daily: for she said she would go forth to her prayer; and she spoke to the officer according to the same words.

Judith Kills the Great Captain.

And all went away from her presence, and none was left in the bedchamber, neither small nor great. And Judith, standing by his bed, said in her heart, "O Lord God of all power, look in this hour upon the works of my

hands for the exaltation of Jerusalem. For now is the time to help thine inheritance, and to do the thing that I have purposed to the destruction of the enemies which are risen up against us."

And she came to the rail of the bed, which was at Holofernes' head, and took down his scimitar from thence; and she drew near unto the bed, and took hold of the hair of his head, and said, "Strengthen me, O Lord God of Israel, this day."

And she smote twice upon his neck with all her might, and took away his head from him, and tumbled his body down from the bed, and took down the canopy from the pillars; and after a little while she went forth, and gave Holofernes' head to her maid; and she put it in her bag of victuals: and they two went forth together unto prayer, according to their custom: and they passed through the camp, and the valley, and went up to the mountain of Bethulia, and came to the gates thereof.

And Judith said afar off to the watchmen at the gates, "Open, open now the gate: God is with us, even our God, to shew his power yet in Israel, and his might against the enemy, as he hath done even this day."

And it came to pass, when the men of her city heard her voice, they made haste to go down to the gate of their city, and they called together the elders of the city. And they ran all together, both small and great, for it was strange to them that she was come: and they opened the gate, and received them, making a fire to give light, and gathered them round about. And she said to them

with a loud voice, "Praise God, praise him: praise God, who hath not taken away his mercy from the house of Israel, but hath destroyed our enemies by my hand this night."

And she took forth the head out of the bag, and shewed it, and said to them, "Behold, the head of Holofernes, the chief captain of the host of Asshur, and behold, the canopy, wherein he did lie in his drunkenness; and the Lord smote him by the hand of a woman. And as the Lord liveth, who preserved me in my way that I went, my countenance deceived him to his destruction."

And all the people were exceedingly amazed, and bowed themselves, and worshiped God, and said with one accord, "Blessed art thou, O our God, who hast this day brought to nought the enemies of thy people."

And Ozias said to her, "Blessed art thou, daughter, in the sight of the Most High God, above all the women upon the earth; and blessed is the Lord God, who created the heavens and the earth, who directed thee to the smiting of the head of the prince of our enemies. For thy hope shall not depart from the heart of men that remember the strength of God for ever. And God turn these things to thee for a perpetual praise, to visit thee with good things, because thou didst not spare thy life by reason of the affliction of our race, but didst avenge our fall, walking a straight way before our God." And all the people said, "Amen! Amen!"

And Judith said to them, "Hear me now, my brethren, and take this head, and hang it upon the battlement of

PASS OF UPPER BETH-HORON FROM THE SOUTH, THE SCENE OF MANY HEBRON VICTORIES

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Upper and lower Beth-horon are in the northernmost of the three gorges which break through the steep wall of the western front of the central ranges of Palestine. A path leads up the ravine to lower Beth-horon, which stands on a ridge about 1,240 feet above the sea

Mounting a long and steep ascent, rocky and rough, but with the rock in places cut into steps, the traveler after an hour's climb reaches upper Beth-horon, which stands 1,730 feet above the sea, on a mountain spur with a deep valley both to north and south. The village is small, but exhibits traces of ancient walls and foundations, and to the east of it is a reservoir, apparently of great antiquity

So situated, the Beth-horons could not fail to be connected with the march and retreat of armies and often hosts swarmed up this avenue or swept down it in flight. More than one memorable battle takes its name from Beth-horon. Thrice the two towns were fortified, by Solomon, by the Syrian general Bacchides, and by the Jews against Holofernes. It was by Beth-horon that Certius Gallus advanced in the first onset of the Roman armies against Jerusalem, and down its gorge he was driven in rout by the insurgent Jews. And Beth-horon saw the first Crusaders march to Jerusalem; and saw Richard, the third Crusader, in vain try to force a passage by the same route

your wall. And it shall be, so soon as the morning shall appear, and the sun shall come forth upon the earth, ye shall take up every one his weapons of war, and go forth every valiant man of you out of the city, and ye shall set a captain over them, as though ye would go down to the plain toward the outposts of the children of Asshur; and ye shall not go down. And these shall take up their armor, and shall go into their camp, and rouse up the captains of the host of Asshur, and they shall run together to the tent of Holofernes, and they shall not find him: and fear shall fall upon them, and they shall flee before your face. And ye, and all that inhabit every region of Israel, shall pursue them and overthrow them as they go."

Israel's Victory.

And as soon as the morning arose, they hung the head of Holofernes upon the wall, and every man took up his weapons, and they went forth by companies unto the passes of the mountain. But when the children of Asshur saw them, they sent hither and thither to their leaders. And they came to Holofernes' tent, and said to him that was over all that he had, "Waken now our lord: for the slaves have been bold to come down against us to battle, that they may be utterly destroyed."

And the officer went in, and knocked at the outer door of the tent. But when none answered, he opened it, and went into the bedchamber, and found him thrown upon the threshold dead, and his head had been taken from him. And he cried with a loud voice, with weeping and groan-

ing and a mighty cry, and rent his garments. And he entered into the tent where Judith lodged: and he found her not, and he leaped out to the people, and cried aloud, "The slaves have dealt treacherously: one woman of the Hebrews hath brought shame upon the house of King Nebuchadnezzar; for, behold, Holofernes lieth upon the ground, and his head is not on him."

But when the rulers of the host of Asshur heard the words, they rent their robes, and their souls were troubled exceedingly, and there was a cry and an exceeding great noise in the midst of the camp.

And when they that were in the tents heard, they were amazed at the thing that was come to pass. And trembling and fear fell upon them, and no man dared abide any more in the sight of his neighbor, but rushing out with one accord, they fled into every way of the plain and of the hill country. And they that had encamped in the hill country round about Bethulia fled away. And then the children of Israel, every one that was a warrior among them, rushed out upon them, and fell upon the camp of Asshur, and spoiled them, and were enriched exceedingly. But the children of Israel returned from the slaughter, and took possession of that which remained; and the villages and the cities, that were in the hill country and in the plain country, took much spoil: for there was an exceeding great store.

And Joakim the high priest, and the elders of Jerusalem came to behold the good things which the Lord had showed to Israel, and to see Judith, and to salute her.

But when they came unto her, they all blessed her with one accord, and said unto her, "Thou art the exaltation of Jerusalem, thou art the great glory of Israel, thou art the great rejoicing of our race: thou hast done all these things by thy hand: thou hast done with Israel the things that are good, and God is pleased therewith: blessed be thou with the Almighty Lord for evermore." And all the people said, "Amen!"

And the people plundered the camp for the space of thirty days: and they gave unto Judith Holofernes' tent, and all his silver cups, and his beds, and his vessels, and all his furniture: and she took them, and placed them on her mule, and made ready her wagons, and heaped them thereon.

And all the women of Israel ran together to see her; and they blessed her, and made a dance among them for her; and she took branches in her hand, and gave to the women that were with her. And they made themselves garlands of olive, she and they that were with her, and she went before all the people in the dance, leading all the women: and all the men of Israel followed in their armor with garlands, and with songs in their mouths. And Judith began to sing this thanksgiving in all Israel, and all the people sang with loud voices this song of praise. And Judith sang—

THE SONG OF JUDITH.

"Begin unto my God with timbrels,
Sing unto my Lord with cymbals:

Sing unto him psalm and praise:
Exalt him, and call upon his name.
For the Lord is the God that breaketh the battles:
For in his armies in the midst of the people
He delivered me out of the hand of them that persecuted me.
Asshur came out of the mountains from the north,
He came with ten thousands of his host,
The multitudes whereof stopped the torrents,
And their horsemen covered the hills.
He bragged that he would burn up my borders,
And kill my young men with the sword,
And throw my sucking children to the ground,
And give mine infants for a prey,
And make my virgins a spoil.
The Almighty Lord brought them to nought by the hand of a woman.
For their mighty one did not fall by young men,
Neither did sons of the Titans smite him,
Nor did great giants set upon him:
But Judith the daughter of Merari made him weak with the beauty of her countenance.
For she put off the apparel of her widowhood
For the exaltation of those that were distressed in Israel,
She anointed her face with ointment,
And bound up her hair,
And took a linen garment to deceive him.
Her sandal ravished his eye,
And her beauty took his soul prisoner,
The scimitar passed through his neck.
The Persians quaked at her daring,
And the Medes were daunted at her boldness.
Then my lowly ones shouted aloud,
And my weak ones were terrified and crouched for fear:

They lifted up their voice, and they were turned to flight.
The sons of damsels pierced them through,
And wounded them as fugitives' children;
They perished by the battle of my Lord.

"I will sing unto my God a new song:
O Lord, thou art great and glorious,
Marvelous in strength, invincible.
Let all thy creation serve thee:
For thou didst speak, and they were made,
Thou didst send forth thy spirit, and it builded them,
And there is none that shall resist thy voice.
For the mountains shall be moved from their foundations with the waters,
And the rocks shall melt as wax at thy presence:
But thou art yet merciful to them that fear thee.
For all sacrifice is little for a sweet savor,
And all the fat is very little for a whole burnt offering to thee:
But he that feareth the Lord is great continually.
Woe to the nations that rise up against my race:
The Lord Almighty will take vengeance on them in the day of judgment,
To put fire and worms in their flesh;
And they shall weep and feel their pain for ever."

TALES OF ELIJAH AND ELISHA

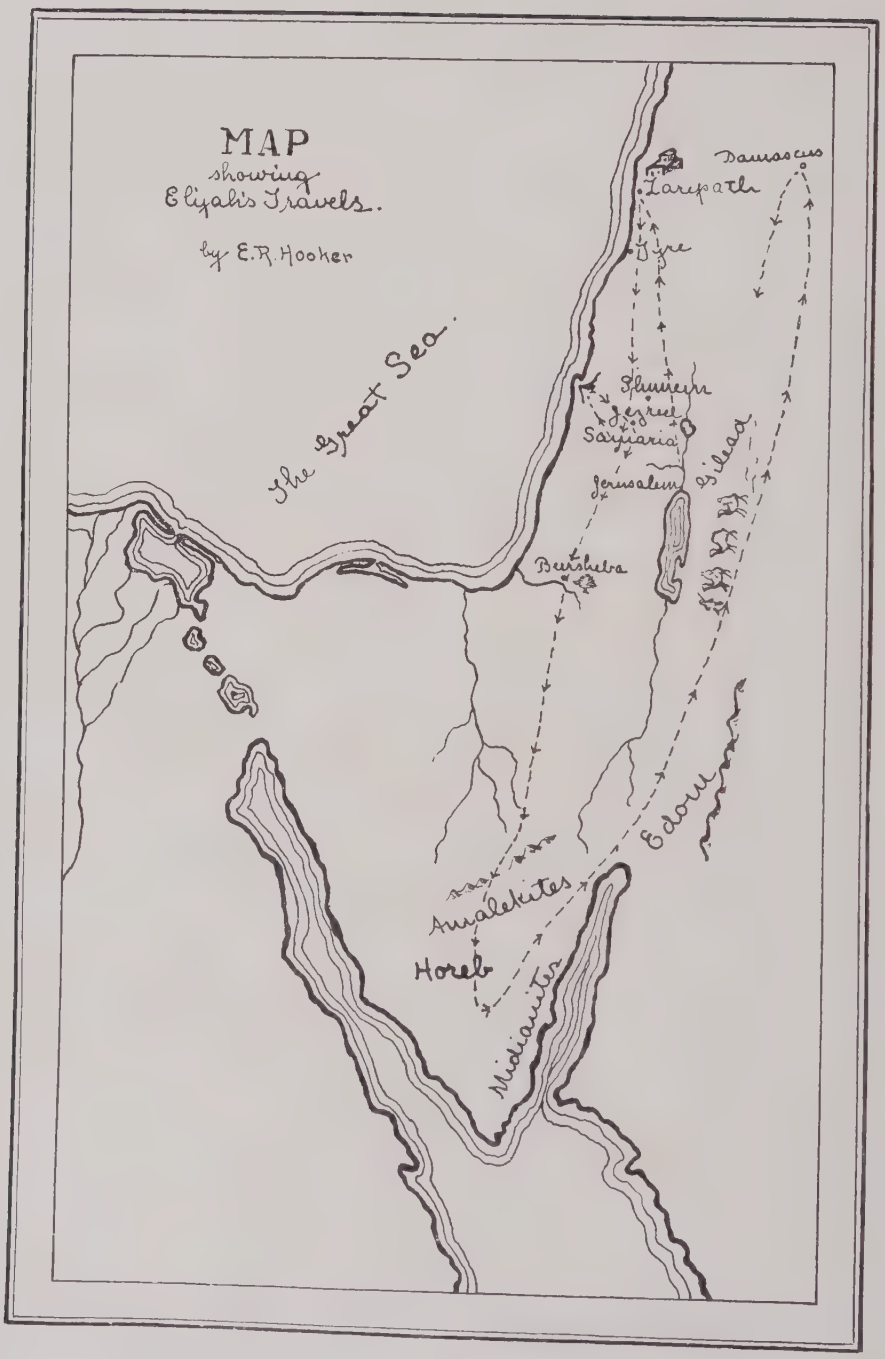
ELIJAH AND ELISHA

Persons of the Story.

Elijah.
Elisha. } *Prophets.*
Ahab, King of Israel.
Jezebel, his wife.
Joram, son of Ahab.
A widow in Zarephath, her son.
Obadiah, an officer of the king.
Naboth, a Jezreelite.
A woman of Shunem, her husband and son.
Naaman, captain of the hosts of Syria.
A little Hebrew captive maiden.
Gehazi, servant of Elisha.
Ben-hadad, King of Syria.
A King of Israel.
An officer of the King.
Jehu, a captain of the Hebrew army, afterward king.
Priests of Baal, courtiers, soldiers, servants.

Places of the Story.

Samaria, the brook Cherith, Zarephath, Mount Carmel, Mount Horeb, the Jordan, Shunem, Damascus.


MAP
showing
Elijah's Travels.
by E.R. Hooker
The Great Sea.
Damascus
Zarepath
Tyre
Shunem
Jezreel
Samaria
Jerusalem
Gilead
Bersheba
Edom
Amalekites
Horeb
Midianites

ELIJAH AND ELISHA.

Stories of the Wonderful Deeds Performed by Two Men of God Who Lived in Israel.

How Elijah Pronounced the Doom of Drouth. How He Was Entertained by a Poor Widow, and How He Paid for His Hospitality.

(In the Northern kingdom of Israel, a very wicked king named Ahab came to the throne. This very wicked king married a woman named Jezebel, who was even more wicked than himself, and they both did continually that which was evil in the sight of God. They worshiped idols, and they cruelly put to death those who worshiped God. Then there arose a prophet named Elijah, and one day he came to the court of the wicked king and queen, and spoke these words) :—

"As the Lord, the God of Israel, liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word."

This made the king very angry, and he would have killed Elijah, but he escaped, for the word of the Lord came to him, saying, "Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan. And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there."

So he went and did according unto the word of the Lord:

for he went and dwelt by the brook Cherith, that is before Jordan. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook. And it came to pass after a while, that the brook dried up, because there was no rain in the land.

And the word of the Lord came to him, saying, "Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow there to sustain thee."

So he arose and went to Zarephath; and when he came to the gate of the city, behold, a widow was there gathering sticks: and he called to her, and said, "Bring me, I pray thee, a little water in a vessel, that I may drink."

And as she was going to bring it, he called to her, and said, "Bring me, I pray thee, a morsel of bread in thine hand."

And she said, "As the Lord thy God liveth, I have not a cake, but an handful of meal in the barrel, and a little oil in the cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die."

And Elijah said unto her, "Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it forth unto me, and afterward make for thee and for thy son. For thus saith the Lord, the God of Israel, 'The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth.'"

And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days. The barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spoke by Elijah.

And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him. And she said to Elijah, "What have I to do with thee, O thou man of God? thou art come unto me to bring my sin to remembrance, and to slay my son!"

And he said to her, "Give me thy son."

And he took him out of her bosom, and carried him up into the chamber, where he abode, and laid him upon his own bed. And he cried to the Lord, and said, "O Lord my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son?"

And he stretched himself upon the child three times, and cried to the Lord, and said, "O Lord my God, I pray thee, let this child's soul come into him again."

And the Lord hearkened to the voice of Elijah; and the soul of the child came into him again, and he revived. And Elijah took the child, and brought him down out of the chamber into the house, and delivered him to his mother: and Elijah said, "See, thy son liveth."

And the woman said to Elijah, "Now I know that thou art a man of God, and that the word of the Lord in thy mouth is truth."

How the Prophets of Baal Were Tested, and Failed—How the Lord Answered Elijah in Fire—How the Great Drought Was at Last Broken.

And it came to pass after many days, that the word of the Lord came to Elijah, in the third year, saying, "Go, show thyself unto Ahab; and I will send rain upon the earth."

And Elijah went to show himself to Ahab. And the famine was sore in Samaria. And Ahab called Obadiah, who was over the household. (Now Obadiah feared the Lord greatly: for, when Jezebel cut off the prophets of the Lord, Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.) And Ahab said to Obadiah, "Go through the land, to all the fountains of water, and to all the brooks: perhaps we may find grass and save the horses and mules alive, that we lose not all the beasts."

So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself. And as Obadiah was on the way, behold, Elijah met him: and he knew him, and fell on his face, and said, "Is it thou, my lord Elijah?"

And he answered him, "It is I: go, tell thy lord, 'Behold, Elijah is here.'"

And he said, "Wherein have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me? As the Lord thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they

ROCK OF ELIJAH'S ALTAR ON MOUNT CARMEL AND OUTLOOK NORTH OVER PLAIN OF ESDRAELON

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But it is as sanctuary that the long hill of Carmel is best remembered in history. In its separation from other hills, its position on the sea, its visibleness from all quarters of the country; in its uselessness for war or traffic; in its profusion of flowers, its high platforms and groves with their glorious prospects of land and sea, Carmel must have been a place of retreat and of worship from the earliest times. It was claimed for Baal; but, even before Elijah's day, an altar had stood upon it for Jehovah. About this altar—as on a spot whose sanctity they equally felt—the rival faiths met in that contest, in which for most of us all the history of Carmel consists. It is not without interest to know that the awful debate, whether Jehovah or Baal was supreme lord of the elements, was fought out for a full day in face of one of the most sublime prospects of earth and sea and heaven. Before him, who stands on Carmel, nature rises in a series of great stages from sea to Alp: the Mediterranean, the long coast to north and south, with its hot sands and palms; Esdraelon covered with wheat, Tabor and the lower hills of Galilee with their oaks,—then, over the barer peaks of Upper Galilee and the haze that is about them, the clear snow of Hermon, hanging like an only cloud in the sky. It was in face of that miniature universe that the Deity who was Character was vindicated as Lord against the deity who was not. It was over all that realm that the rain swept up at the call of the same God who exposed the injustice of the tyrant and avenged the wrongs of Naboth

said, 'He is not here,' he took an oath of the kingdom and nation, that they found thee not.

"And now thou sayest, 'Go, tell thy lord, Behold, Elijah is here.' And it shall come to pass, as soon as I am gone from thee, that the spirit of the Lord shall carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the Lord from my youth. Was it not told my lord what I did when Jezebel slew the prophets of the Lord, how I hid an hundred men of the Lord's prophets by fifty in a cave, and fed them with bread and water? And now thou sayest, 'Go, tell thy lord, Behold, Elijah is here': and he shall slay me."

And Elijah said, "As the Lord of hosts liveth, before whom I stand, I will surely show myself to him to-day."

So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah. And it came to pass, when Ahab saw Elijah, that Ahab said to him, "Is it thou, thou troubler of Israel?"

And he answered, "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baal. Now therefore send, and gather to me all Israel to Mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the Asherah four hundred, who eat at Jezebel's table."

So Ahab sent to all the children of Israel, and gathered the prophets together to Mount Carmel. And Elijah came near to all the people, and said, "How long halt ye

between two opinions? if the Lord be God, follow him: but if Baal, then follow him." And the people answered him not a word.

Then said Elijah to the people, "I, even I only, am left a prophet of the Lord; but Baal's prophets are four hundred and fifty men. Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on the wood, and put no fire under: and I will dress the other bullock, and lay it on the wood, and put no fire under. And call ye on the name of your god, and I will call on the name of the Lord: and the God that answereth by fire, let him be God."

And all the people answered and said, "It is well spoken."

And Elijah said to the prophets of Baal, "Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your god, but put no fire under."

And they took the bullock which was given them, and they dressed it and called on the name of Baal from morning even until noon, saying, "O Baal, hear us."

But there was no voice, nor any that answered. And they leaped about the altar which was made. And it came to pass at noon, that Elijah mocked them, and said, "Cry aloud: for he is a god; either he is musing, or he is gone aside, or he is in a journey, or perhaps he sleepeth, and must be awaked."

And they cried aloud, and cut themselves after their manner with knives and lances, till the blood gushed out

upon them. And when midday was past, they prophesied until the time of the offering of the evening sacrifice; but there was neither voice, nor any to answer, nor any that regarded.

And Elijah said unto all the people, "Come near unto me"; and all the people came near unto him.

And he repaired the altar of the Lord that was thrown down. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob. And with the stones he built an altar in the name of the Lord; and he made a trench about the altar. And he put the wood in order, and cut the bullock in pieces, and laid it on the wood. And he said, "Fill four barrels with water, and pour it on the burnt offering, and on the wood."

And he said, "Do it the second time"; and they did it the second time.

And he said, "Do it the third time"; and they did it the third time.

And the water ran round about the altar; and he filled the trench also with water. And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, "O Lord, the God of Abraham, of Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou, Lord, art God, and that thou hast turned their heart back again."

Then the fire of the Lord fell, and consumed the burnt

offering, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, "The Lord, he is God; the Lord, he is God."

And Elijah said to them, "Take the prophets of Baal; let not one of them escape." And they took them: and Elijah brought them down to the brook Kishon, and slew them there. And Elijah said unto Ahab, "Get thee up, eat and drink; for there is the sound of abundance of rain."

So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he bowed himself down upon the earth, and put his face between his knees. And he said to his servant, "Go up now, look toward the sea."

And he went up and looked, and said, "There is nothing."

And he said, "Go again seven times."

And it came to pass at the seventh time, that he said, "Behold, there ariseth a cloud out of the sea, as small as a man's hand."

And he said, "Go up, say to Ahab, 'Make ready thy chariot, and get thee down, that the rain stop thee not.'"

And it came to pass in a little while, that the heaven grew black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel. And the hand of the Lord was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.

How Elijah, Threatened by Queen Jezebel, Lost Courage. How He Made a Long Journey to Hear God Speak.

And Ahab told Jezebel all that Elijah had done, and how he had slain all the prophets with the sword. Then Jezebel sent a messenger unto Elijah, saying, "So let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow about this time."

And when he heard this, he arose, and fled for his life, and came to Beer-sheba, which belongeth to Judah, and left his servant there. But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he prayed that he might die; and said, "It is enough; now, O Lord, take away my life; for I am not better than my fathers."

And he lay down and slept under a juniper tree; and, behold, an angel touched him, and said unto him, "Arise and eat."

And he looked, and, behold, there was at his head a cake baked on the coals, and a cruse of water. And he ate and drank, and laid him down again. And the angel of the Lord came again the second time, and touched him, and said, "Arise and eat; because the journey is too great for thee."

And he arose, and ate and drank, and went in the strength of that food forty days and forty nights to Horeb the mount of God. And he came thither to a cave and lodged there; and, behold, the word of the Lord came to him, and he said to him, "What doest thou here, Elijah?"

And he said, "I have been very jealous for the Lord, the God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword: and I, even I only, am left; and they seek my life, to take it away."

And he said, "Go forth, and stand upon the mount before the Lord."

And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice. And, when Elijah heard it, he wrapped his face in his mantle, and went out, and stood at the entrance of the cave. And, behold, there came a voice unto him, and said, "What doest thou here, Elijah?"

And he said, "I have been very jealous for the Lord, the God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away."

And the Lord said to him, "Go, return on thy way to the wilderness of Damascus: and when thou comest, thou shalt anoint Hazael to be king over Syria: and Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy stead.

"And it shall come to pass, that him that escapeth from

THE WILDERNESS OF THE BROOK CHERITH

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It was in this wild country that Elijah stayed while the drought was wasting the land. The exact location of the "brook Cherith" is not known

Of this region the following description tells: "When you realize that this howling waste came within reach of nearly every Jewish child; when you climb the Mount of Olives, or any hill about Bethlehem, or the hill of Tekoa, and, looking east, see those fifteen miles of chaos, sinking to a stretch of the Dead Sea, you begin to understand the influence of the desert on Jewish imagination and literature. It gave the ancient natives of Judæa, as it gives the mere visitor of to-day, the sense of living next door to doom; the sense of how narrow is the border between life and death; the awe of the power of God, who can make contiguous regions so opposite in character. 'He turneth rivers into a wilderness, and water springs into a thirsty ground.' The desert is always in the face of the prophets, and its howling of beasts and its dry sand blow mournfully across their pages the foreboding of judgment"

the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay. Yet will I leave me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him."

So he departed thence, and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed over unto him, and cast his mantle upon him. And he left the oxen, and ran after Elijah, and said, "Let me, I pray thee, kiss my father and my mother, and then I will follow thee."

And he said unto him, "Go back again; for what have I done to thee?"

And he returned from following him, and took the yoke of oxen, and slew them, and made a feast of their flesh, and gave to the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.

How the Wicked King and Queen Did an Evil Deed, and How They Were Rebuked by Elijah.

And it came to pass after these things, that Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab king of Samaria. And Ahab spoke to Naboth, saying, "Give me thy vineyard, that I may have it for a garden of herbs, because it is near to my house; and I will give thee for it a better vineyard than it: or, if it seem good to thee, I will give thee the worth of it in money."

And Naboth said to Ahab, "The Lord forbid it, that I should give the inheritance of my fathers to thee."

And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him: for he had said, "I will not give thee the inheritance of my fathers."

And he laid him down upon his bed, and turned away his face, and would eat no bread. But Jezebel his wife came to him, and said to him, "Why is thy spirit so sad, that thou eatest no bread?"

And he said to her, "Because I spoke to Naboth the Jezreelite, and said to him, 'Give me thy vineyard for money; or else, if it please thee, I will give thee another vineyard for it': and he answered, 'I will not give thee my vineyard.' "

And Jezebel his wife said unto him, "Dost thou now govern the kingdom of Israel? arise, and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite."

So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters to the elders and to the nobles that were in his city, and that dwelt with Naboth. And she wrote in the letters, saying, "Proclaim a fast, and set Naboth on high among the people: and set two men, base fellows, before him, and let them bear witness against him, saying, 'Thou didst curse God and the king.' And then carry him out, and stone him to death."

And the men of his city, even the elders and the nobles who dwelt in his city, did as Jezebel had sent to them, ac-

cording as it was written in the letters which she had sent to them. They proclaimed a fast, and set Naboth on high among the people. And the two base fellows came in and sat before him: and bore witness against him, even against Naboth in the presence of the people, saying, "Naboth cursed God and the king."

Then they carried him forth out of the city, and stoned him to death. Then they sent to Jezebel, saying, "Naboth is stoned, and is dead." And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, "Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead."

And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

And the word of the Lord came to Elijah the Tishbite, saying, "Arise, go down to meet Ahab king of Israel, who dwelleth in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to take possession of it. And thou shalt speak to him, saying, 'Thus saith the Lord, Hast thou killed, and also taken possession?' and thou shalt speak unto him, saying, 'Thus saith the Lord, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.' "

And Ahab said to Elijah, "Hast thou found me, O mine enemy?"

And he answered, "I have found thee: because thou hast sold thyself to do that which is evil in the sight of

the Lord. Behold, I will bring evil upon thee, and will utterly sweep thee away: and I will make thine house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, for the provocation wherewith thou hast provoked me to anger, and hast made Israel to sin."

And of Jezebel also spoke the Lord, saying, "The dogs shall eat Jezebel by the rampart of Jezreel. Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the birds of the air eat."

And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and humbled himself. And the word of the Lord came to Elijah the Tishbite, saying, "Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days: but in his son's days will I bring the evil upon his house."

How God Took Elijah in a Chariot of Fire.

And it came to pass, when the Lord would take up Elijah by a whirlwind into heaven, that Elijah went with Elisha from Gilgal. And Elijah said to Elisha, "Tarry here, I pray thee; for the Lord hath sent me as far as Beth-el."

And Elisha said, "As the Lord liveth, and as thy soul liveth, I will not leave thee."

So they went down to Beth-el. And the sons of the prophets who were at Beth-el came forth to Elisha, and

THE GREAT ROAD GOING DOWN FROM JERUSALEM TO JERICHO

From a photograph taken by Prof. David G. Lyon of Harvard University, and used by his kind permission

This road is the shortest from Jericho to Jerusalem, and therefore the usual pilgrim route in both directions. Pereans and Galileans came up to the temple by it; it was the path of our Lord and his disciples, "when he set his face steadfastly toward Jerusalem"; and from then till now it has been trodden in the opposite direction by pilgrims from all lands to the scene of his baptism. When taken upwards a more hot and heavy way it is impossible to conceive—between blistered limestone rocks, and in front the bare hills piled high without shadow or verdure. There is no water from Jericho till you reach the roots of the Mount of Olives

said unto him, "Knowest thou that the Lord will take away thy master from thee to-day?"

And he said, "Yea, I know it; hold ye your peace."

And Elijah said to him, "Elisha, tarry here, I pray thee; for the Lord hath sent me to Jericho."

And he said, "As the Lord liveth, and as thy soul liveth, I will not leave thee."

So they came to Jericho. And the sons of the prophets that were at Jericho came near to Elisha, and said to him, "Knowest thou that the Lord will take away thy master from thee to-day?"

And he answered, "Yea, I know it; hold ye your peace."

And Elijah said unto him, "Tarry here, I pray thee; for the Lord hath sent me to Jordan."

And he said, "As the Lord liveth, and as thy soul liveth, I will not leave thee."

And they two went on. And fifty men of the sons of the prophets went, and stood over against them afar off: and they two stood by Jordan. And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground. And it came to pass, when they were gone over, that Elijah said unto Elisha, "Ask what I shall do for thee, before I be taken from thee."

And Elisha said, "I pray thee, let a double portion of thy spirit be upon me."

And he said, "Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee: but if not, it shall not be so."

And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, which parted them both asunder; and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried, "My father, my father, the chariots of Israel and the horsemen thereof!"

And he saw him no more: and he took hold of his own clothes, and rent them in two pieces. He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan. And he took the mantle of Elijah that fell from him, and smote the waters, and said, "Where is the Lord, the God of Elijah?" and when he also had smitten the waters, they were divided hither and thither: and Elisha went over.

And when the sons of the prophets which were at Jericho over against him saw him, they said, "The spirit of Elijah doth rest on Elisha." And they came to meet him, and bowed themselves to the ground before him. And they said to him, "Behold now, there be with thy servants fifty strong men; let them go, we pray thee, and seek thy master: lest perhaps the spirit of the Lord hath taken him up, and cast him upon some mountain, or into some valley."

And he said, "Ye shall not send."

And when they urged him till he was wearied, he said, "Send." They sent therefore fifty men; and they sought three days, but found him not.

And they came back to him, while he tarried at Jericho; and he said unto them, "Did I not say unto you, 'Go not'? "

THE VILLAGE OF SHUNEM

The little village of Shunem nestled on the slopes of one of the hills which surround the plain of Esdraelon, the scene of so much stirring life and so many battles. Looking across the plain one sees Mount Gilboa, where the great disaster befell the army of Israel when King Saul and sons went down in the tide of defeat which rolled over the host. It is supposed that the Philistine army was encamped at Shunem before the battle. The town was very familiar to Elijah, who often visited it on his travels

How Elisha Healed the Waters.

And the men of the city said to Elisha, "Behold, we pray thee, the situation of this city is pleasant, as my lord seeth: but the water is bad, and the land is unfruitful."

And he said, "Bring me a new jar, and put salt therein."

And they brought it to him. And he went forth to the spring of the waters, and cast salt therein, and said, "Thus saith the Lord, 'I have healed these waters; there shall not be from thence any more death or unfruitfulness.' "

So the waters were healed unto this day, according to the word of Elisha which he spoke.

How Elisha Helped a Poor Woman to Pay a Debt.

Now there cried a certain woman of the wives of the sons of the prophets to Elisha, saying, "Thy servant my husband is dead: and thou knowest that thy servant feared the Lord: and the creditor is come to take my two children to be bondmen."

And Elisha said to her, "What shall I do for thee? tell me; what hast thou in the house?"

And she said, "Thine handmaid hath nothing in the house, save a jar of oil."

Then he said, "Go, borrow thee vessels abroad of all thy neighbors, even empty vessels; borrow not a few. And thou shalt go in, and shut the door upon thee and upon thy sons, and pour out into all those vessels; and thou shalt set aside that which is full."

So she went from him, and shut the door upon her

and upon her sons; they brought the vessels to her and she poured out. And it came to pass, when the vessels were full, that she said to her son, "Bring me yet a vessel."

And he said to her, "There is not a vessel more." And the oil stayed.

Then she came and told the man of God. And he said, "Go, sell the oil, and pay thy debt, and live thou and thy sons upon the rest."

How Elisha Brought to Life a Boy Who Had Died.

And it happened one day, that Elisha passed to Shunem, where was a woman of wealth; and she persuaded him to eat bread. And so, as often as he passed by, he turned in thither to eat bread. And she said to her husband, "Behold now, I perceive that this is an holy man of God, who passeth by us continually. Let us make, I pray thee, a little chamber on the wall; and let us set for him there a bed, and a table, and a seat, and a candlestick: and, when he cometh to us, then will he turn in thither."

And it happened one day, that he came thither, and he turned into the chamber and lay there. And he said to Gehazi his servant, "Call this Shunammite."

And when he had called her, she stood before him. And he said to him, "Say now to her, 'Behold, thou hast been careful for us with all this care; what is to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host?' "

And she answered, "I dwell among mine own people."

And he said, "What then is to be done for her?"

ELISHA RAISES THE SHUNAMMITE'S SON

One of the most touching stories of the Old Testament is that of the rich woman of Shunem, who made a little chamber for the stern prophet Elisha, with a "bed and a table and a seat and a candlestick." Richly did the good man repay this hospitality, when he gave the dear little lad, the mother's only child, who was sunstruck in the hot sunshine of the harvest days, alive and well again back to her arms

And Gehazi answered, "Verily she hath no son."

And he said, "Call her."

And when he had called her, she stood in the door. And he said, "At this season, when the time cometh round, thou shalt embrace a son."

And she said, "Nay, my lord, thou man of God, do not lie to thine handmaid." But, as Elisha had said to her, a son was born.

And when the child was grown, it happened one day, that he went out to his father to the reapers. And he said to his father, "My head! my head!"

And he said to his servant, "Carry him to his mother."

And when he had taken him, and brought him to his mother, he sat on her knees till noon, and then died. And she went up and laid him on the bed of the man of God, and shut the door upon him, and went out. And she called to her husband, and said, "Send me, I pray thee, one of the servants, and one of the asses, that I may run to the man of God, and come again."

And he said, "Wherefore wilt thou go to him to-day? it is neither new moon nor Sabbath."

And she said, "It shall be well."

Then she saddled an ass, and said to her servant, "Drive, and go forward; slacken not the riding, except I bid thee."

So she went, and came to the man of God to Mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, "Behold, yonder is the Shunammite: run, I pray thee, now to meet

her, and say to her, 'Is it well with thee? is it well with thy husband? is it well with the child?' "

And she answered, "It is well."

And when she came to the man of God to the hill, she caught hold of his feet. And Gehazi came near to thrust her away; but the man of God said, "Let her alone: for her soul is vexed within her; and the Lord hath hid it from me, and hath not told me."

Then she said, "Did I desire a son of my lord? did I not say, 'Do not deceive me'?"

Then he said to Gehazi, "Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child."

And the mother of the child said, "As the Lord liveth, and as thy soul liveth, I will not leave thee."

And he arose, and followed her. And Gehazi passed on before them, and laid the staff upon the face of the child; but there was neither voice, nor hearing.

Wherefore he returned to meet him, and told him, saying, "The child is not awaked."

And when Elisha was come into the house, behold, the child was dead, and laid upon his bed. He went in therefore, and shut the door, and prayed to the Lord. And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon him; and the flesh of the child became warm. Then he returned, and walked in the house once to and fro; and went up and

stretched himself upon him: and the child sneezed seven times, and the child opened his eyes.

And he called Gehazi, and said, "Call this Shunammite."

So he called her. And when she was come to him, he said, "Take up thy son."

Then she went in, and fell at his feet, and bowed herself to the ground; and she took up her son, and went out.

How a Great Soldier Was Healed of Leprosy.

Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honorable, because by him the Lord had given victory to Syria: he was also a mighty man of valor, but he was a leper. And the Syrians had gone out in bands, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife.

And she said to her mistress, "Would God my lord were with the prophet that is in Samaria! then would he heal him of his leprosy."

And one went in, and told his lord, saying, "Thus and thus said the maid that is of the land of Israel."

And the king of Syria said, "Go now, go, and I will send a letter to the king of Israel."

And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment. And he brought the letter to the king of Israel, saying, "And now when this letter is come to thee, behold,

I have sent Naaman my servant to thee, that thou mayest heal him of his leprosy."

And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, "Am I God, to kill and to make alive, that this man doth send to me to recover a man of his leprosy? but consider, I pray you, and see how he seeketh a quarrel against me."

And, when Elisha the man of God heard that the king of Israel had rent his clothes, he sent to the king, saying, "Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel."

So Naaman came with his horses and with his chariots, and stood at the door of the house of Elisha. And Elisha sent a messenger to him, saying, "Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean."

But Naaman was wroth, and went away, and said, "Behold, I thought, 'He will surely come out to me, and stand, and call on the name of the Lord his God, and wave his hand over the place, and heal the leper.' Are not Abanah and Pharpar, the rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean?" So he turned and went away in a rage.

And his servants came near, and spoke to him, and said, "My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, 'Wash, and be clean?' "

Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and

SHUNAMMITE BOY

Photograph taken by Mrs. Frank L. Goodspeed of Springfield, Mass., and used by her kind permission

This is a charming picture of a modern Shunammite boy. Just so must have looked the son of the wealthy Shunammite of Elijah's day as he left her in the morning to follow his father in the harvest fields

his flesh came again like the flesh of a little child, and he was clean. And he returned to the man of God, he and all his company, and came, and stood before him: and he said, "Behold now, I know that there is no God in all the earth, but in Israel: now therefore, I pray thee, take a present from thy servant."

But he said, "As the Lord liveth, before whom I stand, I will receive none." And he urged him to take it; but he refused.

And Naaman said, "If not, yet I pray thee let there be given to thy servant two mules' burden of earth; for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but to the Lord. In this thing the Lord pardon thy servant; when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon, when I bow myself in the house of Rimmon, the Lord pardon thy servant in this thing."

And he said to him, "Go in peace." So he departed from him a little way.

But Gehazi, the servant of Elisha the man of God, said, "Behold, my master hath spared this Naaman the Syrian, in not receiving at his hands that which he brought: as the Lord liveth, I will run after him, and take something from him."

So Gehazi followed after Naaman. And when Naaman saw one running after him, he alighted from the chariot to meet him, and said, "Is all well?"

And he said, "All is well. My master hath sent me,

saying, 'Behold, even now there are come to me from the hill country of Ephraim two young men of the sons of the prophets; give them, I pray thee, a talent of silver, and two changes of raiment.' "

And Naaman said, "Be pleased to take two talents." And he urged him, and bound two talents of silver in two bags, with two changes of raiment, and laid them upon two of his servants; and they bore them before him.

And when he came to the hill, he took them from their hand, and stowed them in the house: and he let the men go, and they departed. But he went in, and stood before his master.

And Elisha said to him, "Whence comest thou, Gehazi?"

And he said, "Thy servant went nowhere."

And he said to him, "Went not mine heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments, and oliveyards and vineyards, and sheep and oxen, and menservants and maidservants? The leprosy therefore of Naaman shall cleave to thee, and unto thy seed for ever."

And he went out from his presence a leper as white as snow.

How Elisha Returned Good for Evil.

Now the king of Syria warred against Israel; and he took counsel with his servants, saying, "In such and such a place shall be my camp."

And the man of God sent to the king of Israel, saying,

LEPERS AT THE LEPER HOSPITAL, JERUSALEM

From a picture by Prof. D. G. Lyon
and used by his kind permission

Leprosy was one of the terrible diseases in the days of the Old Testament. It was much more prevalent then than now, and it spared neither king nor commoner. "To be a leper was to be treated as dead—to be excluded from the city as a corpse: to be spoken to by the best beloved and most loving only at a distance: to dwell with none but lepers; to be utterly unprivileged: to be denied the rites of the temple and the synagogue: to go about with rent garments and covered mouth, except when crying 'Unclean! unclean!' to find home in the wilderness or in abandoned tombs; afraid to die, yet without hope except in death."—*Gen. Lew Wallace in "Ben Hur"*

"Beware that thou pass not such a place; for thither the Syrians are coming down."

And the king of Israel sent to the place which the man of God told him and warned him of; and he saved himself there, not once nor twice. And the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said to them, "Will ye not show me which of us is for the king of Israel?"

And one of his servants said, "Nay, my lord, O king: but Elisha, the prophet who is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber."

And he said, "Go and see where he is, that I may send and fetch him."

And it was told him, saying, "Behold, he is in Dothan."

Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about. And when the servant of the man of God was risen early, and gone forth, behold, an host with horses and chariots was round about the city. And his servant said to him, "Alas, my master! what shall we do?"

And he answered, "Fear not: for they that be with us are more than they that be with them."

And Elisha prayed, and said, "Lord, I pray thee, open his eyes, that he may see."

And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha. And when they came down to him, Elisha prayed to the Lord, and said, "Smite

this people, I pray thee, with blindness." And he smote them with blindness according to the word of Elisha.

And Elisha said to them, "This is not the way, neither is this the city: follow me, and I will bring you to the man whom ye seek." And he led them to Samaria.

And it came to pass, when they were come into Samaria, that Elisha said, "Lord, open the eyes of these men that they may see."

And the Lord opened their eyes, and they saw; and, behold, they were in the midst of Samaria. And the king of Israel said to Elisha, when he saw them, "My father, shall I smite them? shall I smite them?"

And he answered, "Thou shalt not smite them: wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? set bread and water before them, that they may eat and drink, and go to their master."

And he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master. And the bands of Syria came no more into the land of Israel.

How the City of Samaria Was Sorely Besieged, and How It Was Wonderfully Delivered.

And it came to pass that Ben-hadad king of Syria gathered all his host, and went up, and besieged Samaria. And there was a great famine in Samaria: and after they had besieged it for a long time, so that the city was in desperate straits, Elisha said, "Hear ye the word of the Lord: thus saith the Lord, 'To-morrow about this time shall a meas-

ure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria.' "

Then the captain on whose hand the king leaned answered the man of God, and said, "Behold, if the Lord should make windows in heaven, might this thing be?"

And he said, "Behold, thou shalt see it with thine eyes, but shalt not eat thereof."

Now there were four leprous men at the entrance of the gate: and they said one to another, "Why sit we here until we die? If we say, 'We will enter into the city,' then the famine is in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and let us go over to the host of the Syrians: if they save us alive, we shall live; but if they kill us, we shall but die."

And they rose up in the twilight, to go to the camp of the Syrians: and when they were come to the outermost part of the camp of the Syrians, behold, there was no man there. For the Lord had made the host of the Syrians to hear a noise of chariots, and a noise of horses, even the noise of a great host: and they said one to another, "Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us."

Wherefore they arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it was, and fled for their life. And when these lepers came to the outermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid it; and they came back, and entered into another tent, and car-

ried thence also, and went and hid it. Then they said one to another, "We do not well: this day is a day of good tidings, and we hold our peace: if we tarry till the morning light, punishment will overtake us: now therefore come, let us go and tell the king's household."

So they came and called unto the porter of the city: and they told them, saying, "We came to the camp of the Syrians, and, behold, there was no man there, neither voice of man, but the horses tied, and the asses tied, and the tents as they were."

And he called the porters; and they told it to the king's household within. And the king arose in the night, and said to his servants, "I will now show you what the Syrians have done to us. They know that we are hungry; therefore are they gone out of the camp to hide themselves in the field, saying, 'When they come out of the city, we shall take them alive, and get into the city.' "

And one of his servants answered and said, "Let some take, I pray thee, five of the horses that remain, which are left in the city, and let us send and see."

They took therefore two chariots with horses; and the king sent after the host of the Syrians, saying, "Go and see."

And they went after them as far as Jordan: and, lo, all the way was full of garments and vessels, which the Syrians had cast away in their haste. And the messengers returned, and told the king.

And the people went out, and plundered the camp of the Syrians. So a measure of fine flour was sold for a shekel, and two measures of barley for a shekel, accord-

RUINS OF SAMARIA

Samaria was splendidly situated to resist assault. On a hill 300 to 406 feet above the broad fertile valley, its battlements were beyond bowshot of archers who might be stationed on near-by hills, and on no side could catapults or towers be advanced. But the best situated fortress may be starved out, and Samaria was in terrible distress when one of those blind, unreasoning panics fell upon Ben-hadad's army, and it fled away in the night with the city almost in its power

ing to the word of the Lord. And the king appointed the captain on whose hand he leaned to have the charge of the gate: and the people trampled upon him in the gate, and he died as the man of God had said, who spoke when the king came down to him. And it came to pass, as the man of God had spoken to the king, saying, "Two measures of barley for a shekel, and a measure of fine flour for a shekel, shall be to-morrow about this time in the gate of Samaria"; and that captain answered the man of God, and said, "Now, behold, if the Lord should make windows in heaven, might such a thing be?" and he said, "Behold, thou shalt see it with thine eyes, but shalt not eat thereof": it came to pass even so upon him; for the people trampled upon him in the gate, and he died.

How Elisha Anointed a New King in Israel, and How a Terrible Fate Overtook the Wicked House of Ahab.

(Ahab the wicked king died, but his son Joram, who was just as wicked as his father, reigned in his stead, and he was helped on in his wicked deeds by the wicked old queen mother Jezebel. But no matter how prosperous and powerful evil men may be, there always comes a time of retribution. Vengeance was now following fast on the footsteps of the wicked members of the house of Ahab. King Joram lay dying of a wound he had received in battle. Elisha saw that the time had come. He anointed privately as king, Jehu, a brave, headstrong young general of the army. Jehu did not wait for Joram to die, but made a bold dash for the throne. This story tells of the wild ride he took (we say, "he drives like Jehu," to the present day), of the way in which he beat down all obstacles in his path, and of the terrible fate which came to the house of Ahab.)

And Elisha the prophet called one of the sons of the prophets, and said unto him, "Gird up thy loins, and take this vial of oil in thine hand, and go to Ramoth-gilead. And when thou comest thither, look out there Jehu the son of Jehoshaphat the son of Nimshi, and go in, and make him arise up from among his brethren, and carry him to an inner chamber. Then take the vial of oil, and pour it on his head, and say, 'Thus saith the Lord, I have anointed thee king over Israel.' Then open the door, and flee, and tarry not."

So the young man, even the young man the prophet, went to Ramoth-gilead. And when he came, behold, the captains of the host were sitting; and he said, "I have an errand to thee, O captain."

And Jehu said, "Unto which of us?"

And he said, "To thee, O captain."

And he arose, and went into the house; and he poured the oil on his head, and said to him, "Thus saith the Lord, the God of Israel, 'I have anointed thee king over the people of the Lord, even over Israel. And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the Lord, at the hand of Jezebel. For the whole house of Ahab shall perish. And I will make the house of Ahab like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah. And the dogs shall eat Jezebel in the rampart of Jezreel, and there shall be none to bury her.' "

And he opened the door, and fled. Then Jehu came forth to the servants of his lord: and one said unto him, "Is all well? wherefore came this mad fellow to thee?"

And he said to them, "Ye know the man and what his talk was."

And they said, "It is false; tell us now."

And he said, "Thus and thus spoke he to me, saying, 'Thus saith the Lord, I have anointed thee king over Israel.'"

Then they hasted, and took every man his garment, and put it under him on the top of the stairs, and blew the trumpet, saying, "Jehu is king."

So Jehu the son of Jehoshaphat the son of Nimshi conspired against Joram. (Now Joram kept Ramoth-gilead, he and all Israel, because of Hazael king of Syria: but King Joram was returned to be healed in Jezreel of the wounds which the Syrians had given him, when he fought with Hazael king of Syria.)

And Jehu said, "If this be your mind, then let none escape and go forth out of the city, to go to tell it in Jezreel.'

So Jehu rode in a chariot, and went to Jezreel; for Joram lay there. And Ahaziah king of Judah was come down to see Joram. Now the watchman stood on the tower in Jezreel, and he spied the company of Jehu as he came, and said, "I see a company."

And Joram said, "Take an horseman, and send to meet them, and let him say, 'Is it peace?'"

So there went one on horseback to meet him, and said, "Thus saith the king, 'Is it peace?'"

And Jehu said, "What hast thou to do with peace? turn thee behind me."

And the watchman told, saying, "The messenger came to them, but he cometh not again."

Then he sent out a second on horseback, which came to them, and said, "Thus saith the king, 'Is it peace?' "

And Jehu answered, "What hast thou to do with peace? turn thee behind me."

And the watchman told, saying, "He came even up to them, and cometh not again: and the driving is like the driving of Jehu the son of Nimshi; for he driveth furiously."

And Joram said, "Make ready." And they made ready his chariot.

And Joram king of Israel and Ahaziah king of Judah went out, each in his chariot, and they went out to meet Jehu, and found him in the field which had belonged to Naboth the Jezreelite. And it came to pass, when Joram saw Jehu, that he said, "Is it peace, Jehu?"

And he answered, "What peace, so long as the evil deeds of thy mother Jezebel and her witchcrafts are so many?"

And Joram turned his hands and fled, and said to Ahaziah, "There is treachery, O Ahaziah."

And Jehu drew his bow with his full strength, and smote Joram between his arms, and the arrow went out at his heart, and he sunk down in his chariot.

Then said Jehu to Bidkar his captain, "Take him up, and cast him into the field of Naboth the Jezreelite: for

remember how, when I and thou rode together after Ahab his father, the Lord laid this burden upon him; 'Surely I have seen yesterday the blood of Naboth, and the blood of his sons,' saith the Lord; 'and I will requite thee in this field,' saith the Lord. Now therefore cast him into this piece of ground, according to the word of the Lord."

But when Ahaziah the king of Judah saw this, he fled by the way of the garden house. And Jehu followed after him, and said, "Smite him also in the chariot": and they smote him on the way. And he fled to Megiddo, and died there. And his servants carried him in a chariot to Jerusalem, and buried him in his sepulcher with his fathers in the city of David.

And when Jehu was come to Jezreel, Jezebel heard of it; and she painted her eyelids, and adorned her head, and looked out at the window. And as Jehu entered in at the gate, she said, "Is it peace, thou Zimri, thy master's murderer?"

And he lifted up his face to the window, and said, "Who is on my side? who?" And there looked out to him two or three servants.

And he said, "Throw her down."

So they threw her down: and some of her blood was sprinkled on the wall, and on the horses: and he trampled her under foot. And when he was come in, he ate and drank; and he said, "See now to this cursed woman, and bury her: for she is a king's daughter."

And they went to bury her: but they found no more of her than the skull, and the feet, and the palms of her

hands. Wherefore they came again and told him. And he said, "This is the word of the Lord, which he spoke by his servant Elijah the Tishbite, saying, 'In the rampart of Jezreel shall the dogs eat the flesh of Jezebel.' "

How Elisha Had a Last Talk with the King.

Now after many days Elisha was fallen sick of his sickness whereof he died: and Joash the king of Israel came down to him, and wept over him, and said, "My father, my father, the chariots of Israel and the horsemen thereof!"

And Elisha said to him, "Take bow and arrows": and he took unto him bow and arrows.

And he said to the king of Israel, "Put thine hand upon the bow": and he put his hand upon it.

And Elisha laid his hands upon the king's hands. And he said, "Open the window eastward": and he opened it.

Then Elisha said, "Shoot": and he shot.

And he said, "The Lord's arrow of victory, even the arrow of victory over Syria: for thou shalt smite the Syrians in Aphek, till thou have consumed them."

And he said, "Take the arrows": and he took them.

And he said to the king of Israel, "Smite upon the ground": and he smote thrice, and stopped.

And the man of God was wroth with him, and said, "Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it: whereas now thou shalt smite Syria but thrice."

And Elisha died, and they buried him.

TALES OF SUCCESS AND FAILURE

THE STORY OF JONAH.

The Story of a Prophet to Whom God Taught in a Wonderful Way the Lesson of Obedience.

How Jonah Reluctantly Brought a Message of Repentance and Salvation to Nineveh.

Now the word of the Lord came to Jonah the son of Amittai, saying, "Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me."

But Jonah rose up to flee to Tarshish from the presence of the Lord; and he went down to Joppa, and found a ship going to Tarshish: so he paid his fare and went aboard, to go with them to Tarshish from the presence of the Lord.

But the Lord sent out a great wind upon the sea, and there was a mighty tempest on the sea, so that the ship was likely to be wrecked. Then the sailors were afraid, and cried every man to his god; and they cast forth the cargo of the ship into the sea, to lighten it. But Jonah was gone below: and he lay, and was fast asleep. So the captain came to him, and said to him, "What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not."

And they said, every one to his fellow, "Come, and let us cast lots, that we may know for whose cause this evil is upon us."

So they cast lots, and the lot fell upon Jonah. Then said they unto him, "Tell us, we pray thee, for whose cause this evil is upon us; what is thine occupation? and whence comest thou? what is thy country? and of what people art thou?"

And he said unto them, "I am an Hebrew; and I fear the Lord, the God of heaven, who hath made the sea and the dry land."

Then were the men exceedingly afraid, and said to him, "What is this that thou hast done?"

For the men knew that he had fled from the presence of the Lord, because he had told them. Then said they to him, "What shall we do to thee, that the sea may be calm?" for the sea grew more and more tempestuous.

And he said to them, "Take me up, and cast me forth into the sea; so shall the sea be calm; for I know that for my sake this great tempest is upon you."

Nevertheless the men rowed hard to get them back to the land; but they could not: for the sea grew more and more tempestuous against them.

Wherefore they cried to the Lord, and said, "We beseech thee, O Lord, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O Lord, hast done as it pleased thee."

So they took up Jonah, and cast him forth into the sea: and the sea ceased its raging. Then the men feared the

JAFFA, THE ANCIENT JOPPA, LOOKING FROM THE SEA.

From a photograph belonging to Dr. W. J. Moulton
and used by his kind permission

The city did not look just like this when Jonah came down to its wharfs to escape from the command of the Lord. But it was a great seaport, bustling with commerce in the days when the prophet found a "ship" (about as large probably as a good-sized modern fishing boat) bound to Tarshish, and "paid his fare" and took passage. Jaffa has the only inside harbor between Egypt and Mount Carmel. At best the space for shipping is very small. The entrance is very narrow and in high seas very dangerous to enter

Lord exceedingly; and they offered a sacrifice to the Lord, and made vows. And the Lord prepared a great fish to swallow up Jonah; and Jonah was in the belly of the fish three days and three nights.

Then Jonah prayed unto the Lord his God out of the fish's belly. And he said,—

"I called by reason of mine affliction unto the Lord,
And he answered me;
Out of the belly of hell cried I,
And thou heardest my voice.
For thou didst cast me into the depth, in the heart of the seas,
And the flood was round about me;
All thy waves and thy billows passed over me.
And I said, I am cast out from before thine eyes;
Yet I will look again toward thy holy temple.
The waters compassed me about, even to the soul;
The deep was round about me;
The weeds were wrapped about my head.
I went down to the bottoms of the mountains;
The earth with her bars closed upon me for ever: God.
Yet hast thou brought up my life from the pit, O Lord my
When my soul fainted within me, I remembered the Lord:
And my prayer came in unto thee, into thine holy temple.
They that regard lying vanities
Forsake their own mercy.
But I will sacrifice unto thee with the voice of thanksgiving;
I will pay that which I have vowed.
Salvation is of the Lord."

And the Lord spoke unto the fish, and it vomited out Jonah upon the dry land.

And the word of the Lord came to Jonah the second time, saying, "Arise, go to Nineveh, that great city, and preach unto it the preaching that I bid thee."

So Jonah arose, and went to Nineveh, according to the word of the Lord. Now Nineveh was an exceeding great city, of three days' journey. And Jonah began to enter into the city a day's journey, and he cried, and said, "Yet forty days, and Nineveh shall be overthrown."

And the people of Nineveh believed God; and they proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. And the tidings reached the king of Nineveh, and he arose from his throne, and laid his robe from him, and covered him with sackcloth and sat in ashes. And he made proclamation and published through Nineveh by the decree of the king and his nobles.

A PROCLAMATION.

Let neither man nor beast, herd nor flock, taste anything: let them not feed nor drink water: but let them be covered with sackcloth, both man and beast, and let them cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. Who knoweth whether God will not turn and repent, and turn away from his fierce anger, that we perish not?

And God saw their works, that they turned from their evil way; and God repented of the evil, which he said he would do unto them; and he did it not.

But it displeased Jonah exceedingly, and he was angry. And he prayed to the Lord, and said, "I pray thee, O Lord,

was not this my saying, when I was yet in my country? Therefore I hasted to flee to Tarshish: for I knew that thou art a gracious God, and full of compassion, slow to anger, and plenteous in mercy, and repentest thee of the evil. Therefore now, O Lord, take, I beseech thee, my life from me; for it is better for me to die than to live."

And the Lord said, "Doest thou well to be angry?"

Then Jonah went out of the city, and sat on the east side of the city, and there made him a shelter, and sat under it in the shadow, till he might see what would become of the city. And the Lord God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head. So Jonah was exceeding glad because of the gourd. But God prepared a worm when the morning rose the next day, and it ate the gourd, that it withered. And it came to pass, when the sun arose, that God prepared a sultry east wind; and the sun beat upon the head of Jonah, that he fainted, and requested for himself that he might die, and said, "It is better for me to die than to live."

And God said to Jonah, "Doest thou well to be angry for the gourd?"

And he said, "I do well to be angry even unto death."

And the Lord said, "Thou hast had pity on the gourd, for which thou hast not labored, neither madest it grow; which came up in a night, and perished in a night: and should not I have pity on Nineveh, that great city; wherein are more than sixty thousand persons that cannot discern between their right hand and their left hand; and also much cattle?"

SAMSON.

The Story of a Man with a Strong Body, Who Often Yielded to Temptation, and Who Fell Because He Was Not Strong in Spirit.

How Samson Slew a Lion and Made a Riddle.

(There was a man of the tribe of Dan, whose name was Manoah, and he and his wife had a son whose name was Samson, and Samson had strength of body above all other men of his time.)

And Samson went down to Timnah, and saw a woman in Timnah of the daughters of the Philistines. And he came up and told his father and his mother, and said, "I have seen a woman in Timnah of the daughters of the Philistines: now therefore get her for me to be my wife."

Then his father and his mother said to him, "Is there not a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the Philistines?"

And Samson said to his father, "Get her for me; for she pleaseth me well."

But his father and his mother knew not that it was of the Lord; for he sought an occasion against the Philistines. Now at that time the Philistines had rule over Israel.

Then went Samson down, and his father and his mother, to Timnah, and came to the vineyards of Timnah:

and, behold, a young lion roared against him. And the spirit of the Lord came mightily upon him, and he tore him as he would have torn a kid, and he had nothing in his hand: but he told not his father or his mother what he had done. And he went down and talked with the woman; and she pleased Samson well. And after a while he returned to take her, and he turned aside to see the carcase of the lion: and, behold, there was a swarm of bees in the body of the lion, and honey. And he took it into his hands, and went on, eating as he went, and he came to his father and mother, and gave unto them, and they did eat: but he told them not that he had taken the honey out of the body of the lion.

And his father went down unto the woman: and Samson made there a feast; for so used the young men to do. And it came to pass, when they saw him, that they brought thirty companions to be with him. And Samson said to them, "Let me now put forth a riddle for you: if ye can declare it unto me within the seven days of the feast, and find it out, then I will give you thirty linen garments and thirty changes of raiment: but if ye cannot declare it to me, then shall ye give me thirty linen garments and thirty changes of raiment."

And they said to him, "Put forth thy riddle, that we may hear it." And he said to them,—

"Out of the eater came forth food,
And out of the strong came forth sweetness."

And they could not in three days declare the riddle.

And it came to pass on the seventh day, that they said to Samson's wife, "Entice thy husband, that he may declare to us the riddle, lest we burn thee and thy father's house with fire: have ye called us to impoverish us?"

And Samson's wife wept before him, and said, "Thou dost but hate me, and lovest me not: thou hast put forth a riddle unto the children of my people, and hast not told it me."

And he said to her, "Behold, I have not told it to my father nor my mother, and shall I tell it to thee?"

And she wept before him the seven days, while their feast lasted: and it came to pass on the seventh day, that he told her, because she pressed him sore: and she told the riddle to the children of her people.

And the men of the city said to him on the seventh day before the sun went down, "What is sweeter than honey? and what is stronger than a lion?" And he said unto them,—

> "If ye had not plowed with my heifer,
> Ye had not found out my riddle."

And the spirit of the Lord came mightily upon him, and he went down to Ashkelon, and smote thirty men of them, and took their spoil, and gave the changes of raiment unto them that declared the riddle. And his anger was kindled, and he went up to his father's house.

How Samson Burned the Cornfield and Slew His Enemies.

At another time, Samson went and caught three hundred foxes, and took firebrands, and turned tail to tail, and put a firebrand in the midst between every two tails. And when he had set the brands on fire, he let them go into the standing corn of the Philistines, and burnt up both the shocks and the standing corn, and also the oliveyards.

Then the Philistines went up, and camped in Judah, and spread themselves in Lehi. And the men of Judah said, "Why are ye come up against us?"

And they said, "To bind Samson are we come up, to do to him as he hath done to us."

Then three thousand men of Judah went down to the cleft of the rock of Etam, and said to Samson, "Knowest thou not that the Philistines are rulers over us? what then is this that thou hast done to us?"

And he said to them, "As they did to me, so have I done to them."

And they said to him, "We are come down to bind thee, that we may deliver thee into the hand of the Philistines."

And Samson said unto them, "Swear unto me, that ye will not fall upon me yourselves."

And they spoke unto him, saying, "No; but we will bind thee fast, and deliver thee into their hand: but surely we will not kill thee."

And they bound him with two new ropes, and brought him up from the rock. When he came unto Lehi, the

Philistines shouted as they met him: and the spirit of the Lord came mightily upon him, and the ropes that were upon his arms became as flax that was burnt with fire, and his bands dropped from off his hands.

And he found a fresh jawbone of an ass, and put forth his hand, and took it, and smote a thousand men therewith. And Samson said,—

"With the jawbone of an ass, heaps upon heaps,
With the jawbone of an ass have I smitten a thousand men."

How Samson Carried Off the Gates of Gaza.

And Samson went to Gaza. And it was told the Gazites, saying, "Samson is come hither." And they surrounded him, and laid wait for him all night in the gate of the city, and were quiet all the night, saying, "Let be till morning light, then we will kill him."

And Samson lay till midnight, and arose at midnight, and laid hold of the doors of the gate of the city, and the two posts, and plucked them up, bar and all, and put them upon his shoulders, and carried them up to the top of the mountain that is before Hebron.

How Samson Was Betrayed by His Own Weakness Into the Hands of His Enemies.

And it came to pass afterward, that he loved a woman in the valley of Sorek, whose name was Delilah. And the lords of the Philistines came up to her, and said unto her,

"Entice him, and see wherein his great strength lieth, and by what means we may prevail against him, that we may bind him to afflict him: and we will give thee every one of us eleven hundred pieces of silver."

And Delilah said to Samson, "Tell me, I pray thee, wherein thy great strength lieth, and wherewith thou mightest be bound to afflict thee."

And Samson said to her, "If they bind me with seven green withes that were never dried, then shall I become weak, and be as another man."

Then the lords of the Philistines brought up to her seven green withes which had not been dried, and she bound him with them. Now she had men lying in wait abiding in the inner chamber. And she said unto him, "The Philistines be upon thee, Samson."

And he broke the withes, as a string of tow is broken when it toucheth the fire. So his strength was not known.

And Delilah said to Samson, "Behold, thou hast mocked me, and told me lies: now tell me, I pray thee, wherewith thou mightest be bound."

And he said to her, "If they only bind me with new ropes wherewith no work hath been done, then shall I become weak, and be as another man."

So Delilah took new ropes, and bound him therewith, and said unto him, "The Philistines be upon thee, Samson."

And the men who were lying in wait were abiding in the inner chamber. And he broke them from off his arms like a thread.

And Delilah said to Samson, "Hitherto thou hast

mocked me, and told me lies: tell me wherewith thou mightest be bound."

And he said to her, "If thou weavest the seven locks of my head with the web in the loom." And she fastened it with the pin, and said unto him, "The Philistines be upon thee, Samson." And he awaked out of his sleep, and plucked away the pin of the beam, and the web.

And she said to him, "How canst thou say, I love thee, when thine heart is not with me? thou hast mocked me these three times, and hast not told me wherein thy great strength lieth."

And it came to pass, when she pressed him daily with her words, and urged him, that his soul was vexed.

And he told her all his heart, and said to her, "There hath not come a razor upon mine head; for I have been a Nazirite unto God from my birth: if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man."

And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, "Come up this once, for he hath told me all his heart."

Then the lords of the Philistines came up to her, and brought the money in their hand. And she made him sleep upon her knees; and she called for a man, and shaved off the seven locks of his head; and his strength went from him.

And she said, "The Philistines be upon thee, Samson."

THE VALLEY OF SOREK

From a photograph taken by Prof. D. G. Lyon
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The valley of Sorek, a narrow gorge at its upper end, broadens out into the lowlands of Judah at its lower end, and even in the foothills overlooking the Philistine country was the home of Samson. It was up this valley that the Philistines often made their frequent raids against Jerusalem and the highlands of Judah. It was here that the battle was fought when Israel was defeated under the leadership of Eli's wicked sons, and "the ark of God was taken." The modern railway from Jaffa to Jerusalem follows this valley

And he awoke out of his sleep, and said, "I will go out as at other times, and shake myself free."

But he knew not that the Lord was departed from him. And the Philistines laid hold on him, and put out his eyes; and they brought him down to Gaza, and bound him with fetters of brass; and they made him grind in the mill in the prison house. Howbeit the hair of his head began to grow again after he was shaven.

How Samson Had His Revenge.

And the lords of the Philistines gathered together to offer a great sacrifice unto Dagon their god, and to rejoice: for they said, "Our god hath delivered Samson our enemy into our hand."

And when the people saw him, they praised their god: for they said, "Our god hath delivered into our hand our enemy, and the destroyer of our country, which hath slain many of us."

And it came to pass, when their hearts were merry, that they said, "Call for Samson, that he may make us sport." And they called for Samson out of the prison house; and he made sport before them: and they set him between the pillars.

And Samson said unto the lad that held him by the hand, "Suffer me that I may feel the pillars whereupon the house resteth, that I may lean upon them."

Now the house was full of men and women; and all the lords of the Philistines were there; and there were upon the roof about three thousand men and women, that be-

held while Samson made sport. And Samson called unto the Lord, and said, "O Lord God, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes."

And Samson took hold of the two middle pillars upon which the house rested, and leaned upon them, the one with his right hand, and the other with his left.

And Samson said, "Let me die with the Philistines."

And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein.

So the dead which he slew at his death were more than they which he slew in his life.

DANIEL.

Stories of the Man Who Would Rather Die Than Do Wrong.

Daniel is the great Jewish hero of that long period of exile when the nation was captive in a strange land. This was the gloomiest and most distressful time in the nation's history, and afterward in other dark days these stories were told to cheer the people and give them courage.

How Daniel and His Three Friends Refused to Eat the Food of Princes.

In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon to Jerusalem, and besieged it. And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God. And the king spoke to Ashpenaz, that he should bring in certain of the children of Israel, even of the royal family and of the nobles; youths in whom was no blemish, but well favored, and skillful in all wisdom, and cunning in knowledge, and such as had ability to stand in the king's palace; and that he should teach them the learning and the tongue of the Chaldeans.

And the king appointed for them a daily portion of the king's food, and of the wine which he drank, and that

they should be nourished three years: that at the end thereof they might stand before the king. Now among these were, of the children of Judah, Daniel, Hananiah, Mishael, and Azariah. And the king's officer gave names unto them: unto Daniel he gave the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego. But Daniel purposed in his heart that he would not defile himself with the king's food, nor with the wine which he drank: therefore he requested of the king's officer that he might not defile himself. Now God made Daniel to find favor and compassion in the sight of the king's officer. And he said to Daniel, "I fear my lord the king, who hath appointed your food and your drink: for why should he see your faces worse looking than the youths which are of your own age? so should ye endanger my head with the king."

Then said Daniel to the steward, whom the king's officer had appointed over Daniel, Hananiah, Mishael, and Azariah: "Test thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. Then let our countenances be looked upon before thee, and the countenances of the youths that eat of the king's food; and as thou seest, deal with thy servants."

So he hearkened to them in this matter, and tested them ten days. And at the end of ten days their countenances appeared fairer, and they were fatter in flesh, than all the youths which did eat of the king's food. So the steward took away their food, and the wine that they should drink, and gave them pulse. Now as for these four

youths, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams. And at the end of the days which the king had appointed for bringing them in, the king's officer brought them in before Nebuchadnezzar. And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king. And in every matter of wisdom and understanding, concerning which the king inquired of them, he found them ten times better than all the magicians and enchanters that were in all his realm.

How Daniel Made Known and Interpreted the King's Dream.

And in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams; and his spirit was troubled, and his sleep was broken. Then the king commanded to call the magicians, and the enchanters, and the sorcerers, and the Chaldeans, to tell the king his dreams. So they came in and stood before the king. And the king said to them, "I have dreamed a dream, and my spirit is troubled to know the dream."

Then spoke the Chaldeans to the king, "O king, live for ever: tell thy servants the dream, and we will show the interpretation."

The king answered and said to the Chaldeans, "The thing is gone from me: if ye make not known unto me the dream and the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill. But if

ye show the dream and the interpretation thereof, ye shall receive of me gifts and rewards and great honor: therefore show me the dream and the interpretation thereof."

They answered the second time and said, "Let the king tell his servants the dream, and we will show the interpretation."

The king answered and said, "I know of a certainty that ye would gain time, because ye see the thing is gone from me. But if ye make not known unto me the dream, there is but one law for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can show me the interpretation thereof."

The Chaldeans answered before the king, and said, "There is not a man upon the earth that can show the king's matter: forasmuch as no king, lord, nor ruler, hath asked such a thing of any magician, or enchanter, or Chaldean. And it is a rare thing that the king requireth, and there is none other that can show it before the king, except the gods, whose dwelling is not with flesh."

For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon. So the decree went forth, and the wise men were to be slain; and they sought Daniel and his companions to slay them. Then Daniel returned answer with counsel and prudence to Arioch the captain of the king's guard, who had gone forth to slay the wise men of Babylon; he answered and said to Arioch the king's captain, "Wherefore is the decree so urgent from the king?"

Then Arioch made the thing known to Daniel. And Daniel went in, and desired of the king that he would appoint him a time, and he would show the king the interpretation.

Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions: that they would desire mercies of the God of heaven concerning this secret; that Daniel and his companions should not perish with the rest of the wise men of Babylon. Then was the secret revealed unto Daniel in a vision of the night. Then Daniel blessed the God of heaven. Daniel answered and said, "Blessed be the name of God for ever and ever: for wisdom and might are his: and he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding: he revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him. I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast now made known unto me what we desired of thee: for thou hast made known unto us the king's matter."

Therefore Daniel went in unto Arioch, whom the king had appointed to destroy the wise men of Babylon: he went and said thus unto him: "Destroy not the wise men of Babylon: bring me in before the king, and I will show unto the king the interpretation."

Then Arioch brought in Daniel before the king in haste, and said thus unto him, "I have found a man of the chil-

dren of the captivity of Judah, who will make known unto the king the interpretation."

The king answered and said to Daniel, whose name was Belteshazzar, "Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?"

Daniel answered before the king, and said, "The secret which the king hath demanded can neither wise men, enchanters, magicians, nor soothsayers, show unto the king; but there is a God in heaven that revealeth secrets, and he hath made known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these: as for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets hath made known to thee what shall come to pass. But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but to the intent that the interpretation may be made known to the king, and that thou mayest know the thoughts of thy heart. Thou, O king, sawest, and behold a great image. This image, which was mighty, and whose brightness was excellent, stood before thee; and the appearance thereof was terrible. As for this image, his head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron, and part of clay.

"While thou wast looking a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and broke them in pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken

in pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

"This is the dream; and we will tell the interpretation thereof unto the king. Thou, O king, art king of kings, unto whom the God of heaven hath given the kingdom, the power, and the strength, and the glory; and wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee to rule over them all: thou art the head of gold. And after thee shall arise another kingdom inferior to thee; and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that crusheth all these, shall it break in pieces and crush. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, it shall be a divided kingdom; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly weak. And in the days of those kings shall the God of heaven set up a kingdom, which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that a stone was cut out

of the mountain without hands, and that it broke in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure."

Then the king Nebuchadnezzar fell upon his face, and worshiped Daniel, and commanded that they should offer sacrifice and sweet odors to him.

The king answered Daniel, and said, "Of a truth your God is the God of gods, and the Lord of kings, and a revealer of secrets, seeing thou hast been able to reveal this secret."

Then the king made Daniel great, and gave him many great gifts, and made him to rule over the whole province of Babylon, and to be chief governor over all the wise men of Babylon. And Daniel requested of the king, and he appointed Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: but Daniel was in the gate of the king.

How Shadrach, Meshach, and Abed-nego Refused to Bow Down and Worship before the Image of the King, and How They Were Cast Into the Burning Fiery Furnace.

Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon. Then Nebuchadnezzar the king sent to gather together the satraps, the deputies, and the governors,

MEN PRAYING ON A HOUSETOP

From a photograph taken by Prof. D. G. Lyon
and used by his kind permission

In the East the time and posture of prayers by the faithful are strictly prescribed. In Daniel's day the form was a part of a duty to be performed, and was as important as the words, but Jesus taught us to regard the thought and attitude of the soul rather than the posture of the body

the judges, the treasurers, the counselors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up. Then the satraps, the deputies, and the governors, the judges, the treasurers, the counselors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.

Then the herald cried aloud, "To you it is commanded, O peoples, nations, and languages, that when ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up: and whoso falleth not down and worshipeth shall the same hour be cast into the midst of a burning fiery furnace."

Therefore at that time, when all the peoples heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music, all the peoples, the nations, and the languages, fell down and worshiped the golden image that Nebuchadnezzar the king had set up. Wherefore at that time certain Chaldeans came near, and brought accusation against the Jews. They answered and said to Nebuchadnezzar the king, "O king, live for ever. Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, shall fall down and worship the golden image: and whoso falleth not down and wor-

shipeth, shall be cast into the midst of a burning fiery furnace. There are certain Jews whom thou hast appointed over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up."

Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king. Nebuchadnezzar answered and said unto them, "Is it of purpose, O Shadrach, Meshach, and Abed-nego, that ye serve not my god, nor worship the golden image which I have set up? Now if ye are ready when ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, to fall down and worship the image which I have made, well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that god that shall deliver you out of my hands?"

Shadrach, Meshach, and Abed-nego, answered and said to the king, "O Nebuchadnezzar, we have no need to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace; and he will deliver us out of thine hand, O king. But if he does not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."

Then was Nebuchadnezzar full of fury, and his face hardened against Shadrach, Meshach, and Abed-nego:

therefore he spoke, and commanded that they should heat the furnace seven times more than was usual to heat it. And he commanded certain mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, and to cast them into the burning fiery furnace. Then these men were bound in all their garments, and were cast into the midst of the burning fiery furnace.

Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego. And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace. Then Nebuchadnezzar the king was astonished, and rose up in haste: he spoke and said unto his counselors, "Did not we cast three men bound into the midst of the fire?"

They answered and said unto the king, "True, O king."

He answered and said, "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the aspect of the fourth is like a son of the gods."

Then Nebuchadnezzar came near to the mouth of the burning fiery furnace: he spoke and said, "Shadrach, Meshach, and Abed-nego, ye servants of the Most High God, come forth, and come hither."

Then Shadrach, Meshach, and Abed-nego, came forth out of the midst of the fire. And the satraps, the deputies, and the governors, and the king's counselors, being gathered together, saw these men, that the fire had no power upon their bodies, nor was the hair of their head

singed, neither were their garments burned, nor had the smell of fire come on them.

Nebuchadnezzar spoke and said, "Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and have yielded their bodies, that they might not serve nor worship any god, except their own God. Therefore I make a decree that every people, nation, and language, which speak anything amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other god that is able to deliver in this way."

Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon.

How Daniel Interpreted Another Dream of King Nebuchadnezzar.

"Nebuchadnezzar the king, to all the peoples, nations, and languages, that dwell in all the earth; peace be multiplied unto you. It hath seemed good unto me to show the signs and wonders that the Most High God hath wrought toward me. How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation.

"I Nebuchadnezzar was at rest in mine house, and flourishing in my palace. I saw a dream which made me afraid; and the thoughts upon my bed and the visions of my head troubled me. Therefore made I a decree to bring

in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream. Then came in the magicians, the enchanters, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof. But at the last Daniel came in before me, whose name was Belteshazzar, and in whom is the spirit of the holy gods: and I told the dream before him, saying, 'O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof. Thus were the visions of my head upon my bed: I saw, and behold a tree in the midst of the earth, and the height thereof was great. The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth. The leaves thereof were fair, and the fruit thereof much, and in it was food for all: the beasts of the field had shadow under it, and the birds of the heaven dwelt in the branches thereof, and all flesh was fed of it. I saw in the visions of my head upon my bed, and, behold, a holy messenger came down from heaven. He cried aloud, and said thus. Hew down the tree, and cut off its branches, shake off its leaves, and scatter its fruit: let the beasts get away from under it, and the birds from its branches. Nevertheless leave the stump of its roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let its portion be with the beasts in the grass of the earth: let its

heart be changed from man's, and let a beast's heart be given unto it; and let seven times pass over it. The sentence is by the decree of the holy messenger: that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the lowest of men. This dream I King Nebuchadnezzar have seen: and thou, O Belteshazzar, declare the interpretation, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation; but thou art able, for the spirit of the holy gods is in thee.' "

Then Daniel, whose name was Belteshazzar, was perplexed for a while, and his thoughts troubled him. The king answered and said, "Belteshazzar, let not the dream, or the interpretation, trouble thee."

Belteshazzar answered and said, "My lord, the dream be to them that hate thee, and the interpretation thereof to thine adversaries. The tree that thou sawest, which grew, and was strong, whose height reached unto heaven, and the sight thereof to all the earth; whose leaves were fair, and the fruit thereof much, and in it was food for all; under which the beasts of the field dwelt, and upon whose branches the birds of the heaven had their habitation: it is thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth. And whereas the king saw a holy messenger coming down from heaven, and saying, 'Hew down the tree, and destroy it; nevertheless leave the stump of the roots thereof in the earth, even with

a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let its portion be with the beasts of the field, till seven times pass over it'; this is the interpretation, O king, and it is the decree of the Most High, which is come upon my lord the king: that thou shalt be driven from men, and thy dwelling shall be with the beasts of the field, and thou shalt be made to eat grass as oxen, and shalt be wet with the dew of heaven, and seven times shall pass over thee; till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule. Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if there may be a lengthening of thy tranquillity."

All this came upon the king Nebuchadnezzar. At the end of twelve months he was walking in the royal palace of Babylon. The king spoke and said, "Is not this great Babylon, which I have built for the royal dwelling place, by the might of my power and for the glory of my majesty?"

While the word was in the king's mouth, there fell a voice from heaven, saying, "O King Nebuchadnezzar, to thee it is spoken: the kingdom is departed from thee. And thou shalt be driven from men, and thy dwelling shall be with the beasts of the field; thou shalt be made to eat grass as oxen, and seven times shall pass over thee; until

thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will."

The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hair was grown like eagle's feathers, and his nails like birds' claws.

"And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honored him that liveth for ever; for his dominion is an everlasting dominion, and his kingdom from generation to generation: and all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, 'What doest thou?' At the same time mine understanding returned unto me; and for the glory of my kingdom, my majesty and brightness returned unto me; and my counselors and my lords sought unto me; and I was established in my kingdom, and excellent greatness was added unto me. Now I Nebuchadnezzar praise and extol and honor the King of heaven; for all his works are truth, and his ways judgment: and those that walk in pride he is able to abase."

How Daniel Read the Writing on the Wall at Belshazzar's Feast.

Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which Nebuchadnezzar his father had taken out of the temple which was in Jerusalem; that the king and his lords, and the women of his palace, might drink therein. Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king and his lords, and the women of his palace, drank in them. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone. In the same hour came forth the fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote. Then the king's countenance was changed in him, and his thoughts troubled him; he trembled, and his knees smote together. The king cried aloud to bring in the enchanters, the Chaldeans, and the soothsayers. The king spoke and said to the wise men of Babylon, "Whosoever shall read this writing, and show me the interpretation thereof, shall be clothed with purple, and have a chain of gold about his neck, and shall be the third ruler in the kingdom."

Then came in all the king's wise men: but they could not read the writing, nor make known to the king the interpretation. Then was King Belshazzar greatly troubled,

and his countenance was changed, and his lords were perplexed. Now the queen by reason of the words of the king and his lords came into the banquet house: the queen spoke and said, "O king, live for ever; let not thy thoughts trouble thee, nor let thy countenance be changed: there is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him: and the king Nebuchadnezzar thy father, the king, I say, thy father, made him master of the magicians, enchanters, Chaldeans, and soothsayers; forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and showing of dark sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar. Now let Daniel be called, and he will show the interpretation."

Then was Daniel brought in before the king. The king spoke and said to Daniel, "Art thou that Daniel, who art of the children of the captivity of Judah, whom the king my father brought out of Judah? I have heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee. And now the wise men, the enchanters, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not show the interpretation of the thing. But I have heard of thee, that thou canst give interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be

DANIEL IN THE LIONS' DEN

By Vernet

clothed with purple, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom."

Then Daniel answered and said before the king, "Keep thy gifts to thyself, and give thy rewards to another; nevertheless I will read the writing unto the king, and make known to him the interpretation. O thou king, the Most High God gave Nebuchadnezzar thy father the kingdom, and greatness, and glory, and majesty: and because of the greatness that he gave him, all the peoples, nations, and languages trembled and feared before him: whom he would he slew, and whom he would he kept alive; and whom he would he raised up, and whom he would he put down. But when his heart was lifted up, and his spirit was hardened that he dealt proudly, he was deposed from his kingly throne, and they took his glory from him: and he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses; he was fed with grass like oxen, and his body was wet with the dew of heaven: until he knew that the Most High God ruleth in the kingdom of men, and that he setteth up over it whomsoever he will.

"And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; but hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou and thy lords, and the women of thy palace, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and

whose are all thy ways, hast thou not glorified: therefore the part of the hand was sent by God, and this inscription was written. And this is the inscription which was written:—

Mene, Mene, Tekel, Upharsin.

"This is the interpretation of the thing:—

Mene, God hath numbered thy kingdom, and brought it to an end.

Tekel, Thou art weighed in the balances, and art found wanting.

Peres, Thy kingdom is divided, and given to the Medes and Persians."

Then commanded Belshazzar, and they clothed Daniel with purple, and put a chain of gold about his neck, and made proclamation concerning him, that he should be the third ruler in the kingdom. In that night Belshazzar the Chaldean king was slain. And Darius the Mede received the kingdom, being about threescore and two years old.

How Daniel Was Cast into the Lions' Den.

It pleased Darius to set over the kingdom an hundred and twenty satraps, which should be throughout the whole kingdom; and over them three presidents, of whom Daniel was one; that these satraps might give account unto them, and that the king should have no loss. Then this Daniel was distinguished above the presidents and the satraps, because an excellent spirit was in him; and the king thought to set him over the whole realm. Then the presidents and

the satraps sought to find occasion against Daniel in regard to the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him. Then said these men, "We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God."

Then these presidents and satraps assembled together to the king, and said thus unto him: "King Darius, live for ever. All the presidents of the kingdom, the deputies and the satraps, the counselors and the governors, have consulted together to establish a royal statute, and to make a strong decree, that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, he shall be cast into the den of lions. Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not."

Wherefore King Darius signed the writing and the decree. And when Daniel knew that the writing was signed, he went into his house (now his windows were open in his chamber toward Jerusalem); and he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did before. Then these men assembled together, and found Daniel making petition and supplication before his God. Then they came near, and spoke before the king concerning the king's decree; "Hast thou not signed a decree, that every man that shall make petition unto any god or man within thirty days, save unto thee, O king, shall be cast into the den of lions?"

The king answered and said, "The thing is true, according to the law of the Medes and Persians, which altereth not."

Then answered they and said before the king, "That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day."

Then the king, when he heard these words, was sore displeased, and set his heart on Daniel to deliver him: and he labored till the going down of the sun to rescue him. Then these men assembled together unto the king, and said unto the king, "Know, O king, that it is a law of the Medes and Persians, that no decree nor statute which the king establisheth may be changed."

Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spoke and said unto Daniel, "Thy God whom thou servest continually, he will deliver thee."

And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that nothing might be changed concerning Daniel. Then the king went to his palace, and passed the night fasting: neither were instruments of music brought before him: and his sleep fled from him. Then the king arose very early in the morning, and went in haste unto the den of lions. And when he came near unto the den to Daniel, he cried with a lamentable voice: the king spoke and said to Daniel, "O Daniel, servant of the living

God, is thy God, whom thou servest continually, able to deliver thee from the lions?"

Then said Daniel unto the king, "O king, live for ever. My God hath sent his angel, and hath shut the lions' mouths, and they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no harm."

Then was the king exceeding glad, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he had trusted in his God. And the king commanded, and they brought those men which had accused Daniel, and they cast them into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and broke all their bones in pieces, before they came at the bottom of the den.

Then King Darius wrote unto all the peoples, nations, and languages, that dwell in all the earth; "Peace be multiplied unto you. I make a decree, that in all the dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and steadfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end: he delivereth and rescueth, and he worketh signs and wonders in heaven and in earth; who hath delivered Daniel from the power of the lions."

So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

BABYLON

Pause in this desert! Here, men say, of old
Belshazzar reigned, and drank from cups of gold;
Here, to his hideous idols, bowed the slave,
And here—God struck him dead!
. . . . . Where lies his grave?
'T is lost!—His brazen gates? his soaring towers,
From whose dark tops men watched the starry hours?
All to the dust gone down! The desert bare
Scarce yields an echo when we question "Where?"
The lonely herdsman seeks in vain the spot;
And the black wandering Arab knows it not.
No brick, no fragment, lingers now, to tell
Where Babylon (mighty city!) rose—and fell!

O City, vast and old!
Where, where is thy grandeur fled?
The stream that around thee rolled
Still rolls in its ancient bed!
But where, oh, where art thou gone?
O Babylon! O Babylon!

The giant, when he dies,
Still leaveth his bones behind,
To shrink in the winter skies,
And whiten beneath the wind!
But where, oh, where art thou gone?
O Babylon! O Babylon!

Thou liv'st!—for thy name still glows,
A light in the desert skies;
As the fame of the hero grows
Thrice trebled because he dies!
But where, oh, where art thou gone?
O Babylon! O Babylon!

BELSHAZZAR

Belshazzar is king! Belshazzar is lord!
And a thousand dark nobles all bend at his board:
Fruits glisten, flowers blossom, meats steam, and a flood
Of the wine that man loveth runs redder than blood:
Wild dancers are there, and a riot of mirth,
And the beauty that maddens the passions of earth;
And the crowds all shout,
Till the vast roofs ring,—
"All praise to Belshazzar, Belshazzar the king!"

"Bring forth," cries the monarch, "the vessels of gold,
Which my father tore down from the temples of old;—
Bring forth, and we 'll drink, while the trumpets are blown,
To the gods of bright silver, of gold, and of stone;
Bring forth!"—and before him the vessels all shine,
And he bows unto Baal, and he drinks the dark wine;
Whilst the trumpets bray,
And the cymbals ring,—
"Praise, praise to Belshazzar, Belshazzar the king!"

Now what cometh—look, look!—without menace, or call?
Who writes, with the lightning's bright hand, on the wall?
What pierceth the king, like the point of a dart?
What drives the bold blood from his cheek to his heart?
"Chaldeans! Magicians! the letters expound!"
They are read,—and Belshazzar is dead on the ground!
Hark!—the Persian is come
On a conqueror's wing;
And a Mede 's on the throne of Belshazzar the king!

—*Barry Cornwall.*

NEHEMIAH.

The Story of the Brave Man Who Preferred Hardships in His Native Land, to Pleasure and Plenty in the King's Palace.

(Nehemiah is one of the finest characters of which we are told in the Old Testament. He was a true patriot, brave, patient, persevering, fearing God, and not man. He had an important and profitable position in the royal court, but when he heard how his countrymen were suffering, how the walls of the city of his fathers were in ruins, he did not hesitate, but gaining the permission of the king, he set out to serve his country in its sore distress. How he heard of the need of the city, how he went to its relief, and how the people under his splendid leadership took courage and rebuilt the walls, he himself has told in these words:)—

The Need and the Man.

"Now it came to pass in the month Chisley, in the twentieth year, as I was in Shushan the palace, that Hanani, one of my brethren, came, he and certain men out of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem. And they said unto me, 'The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire.'

"And it came to pass, when I heard these words, that

I sat down and wept, and mourned certain days; and I fasted and prayed before the God of heaven, and said, 'I beseech thee, O Lord, the God of heaven, the great and terrible God, that keepeth covenant and mercy with them that love him and keep his commandments: let thine ear now be attentive, and thine eyes open, that thou mayest hearken unto the prayer of thy servant, which I pray before thee at this time, day and night, for the children of Israel thy servants, while I confess the sins of the children of Israel, which we have sinned against thee: yea, I and my father's house have sinned. We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses. Remember, I beseech thee, the words that thou commandedst thy servant Moses, saying, If ye trespass, I will scatter you abroad among the peoples: but if ye return unto me, and keep my commandments and do them, though your outcasts were in the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to cause my name to dwell there. Now these are thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand. O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who delight to fear thy name: and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man.' (Now I was cupbearer to the king.)

"And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, when wine was before him, that I took up the wine, and gave it unto the king. Now I had not been beforetime sad in his presence. And the king said to me, 'Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart.'

"Then I was very sore afraid. And I said to the king, 'Let the king live for ever: why should not my countenance be sad, when the city, the place of my fathers' sepulchers, lieth waste, and the gates thereof are consumed with fire?'

"Then the king said unto me, 'For what dost thou make request?' So I prayed to the God of heaven.

"And I said unto the king, 'If it please the king, and if thy servant have found favor in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchers, that I may build it.'

"And the king said to me (the queen also sitting by him), 'For how long shall thy journey be? and when wilt thou return?'

"So it pleased the king to send me; and I set him a time. Moreover I said to the king, 'If it please the king, let letters be given me to the governors beyond the river, that they may let me pass through till I come unto Judah; and a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the castle which appertaineth to the house, and for the wall of the city, and for the house that I shall enter into.'

"And the king granted me, according to the good hand of my God upon me. Then I came to the governors be-

OUTSIDE EAST WALL OF JERUSALEM,
GOLDEN GATE AT LEFT

This is on the east side of the city and overlooking it. There were many gates in the wall of Jerusalem to allow the coming and going of trade. Some were used for special branches of trade, which would center there in booths for the merchants. Some of the gates in ancient times were, "The Fish Gate," "The Horse Gate," "The Sheep Gate," "The Gate of Potsherds," "The Gate of the Spring," "The Water Gate," "The Gate of the Guard"

yond the river, and gave them the king's letters. Now the king had sent with me captains of the army and horsemen.

"And when Sanballat the Horonite, and Tobiah the servant, the Ammonite, heard of it, it grieved them exceedingly, because there was come a man to seek the welfare of the children of Israel. So I came to Jerusalem, and was there three days."

The Right Man in the Right Place.

"And I arose in the night, I and some few men with me; neither told I any man what my God put into my heart to do for Jerusalem: neither was there any beast with me, save the beast that I rode upon. And I went out by night by the valley gate, even toward the dragon's well, and to the dung gate, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire. Then I went on to the fountain gate and to the king's pool: but there was no place for the beast that was under me to pass. Then went I up in the night by the brook, and viewed the wall; and I turned back, and entered by the valley gate, and so returned. And the rulers knew not whither I went, or what I did; neither had I as yet told it to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work. Then said I to them, 'Ye see the evil fortune that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire: come and let us build up the wall of Jerusalem, that we be no more a reproach.'

"And I told them of the hand of my God which was good upon me; as also of the king's words that he had spoken unto me. And they said, 'Let us rise up and build.'

"So they strengthened their hands for the good work. But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard it, they laughed us to scorn, and despised us, and said, 'What is this thing that ye do? will ye rebel against the king?'

"Then answered I them, and said unto them, 'The God of heaven, he will prosper us; therefore we his servants will arise and build: but ye have no portion, nor right, nor memorial, in Jerusalem.' "

Enemies Threaten.

"But it came to pass that, when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews. And he spoke before his brethren and the army of Samaria, and said, 'What do these feeble Jews? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of rubbish, seeing they are burned?'

"Now Tobiah the Ammonite was by him, and he said, 'Even that which they build, if a fox go up, he shall break down their stone wall.'

"Hear, O our God; for we are despised: and turn back their reproach upon their own head, and give them up to spoiling in a land of captivity: and cover not their iniquity,

and let not their sin be blotted out from before thee: for they have provoked thee to anger before the builders.

"So we built the wall; and all the wall was joined together unto half the height thereof: for the people had a mind to work.

"But it came to pass that, when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the repairing of the walls of Jerusalem went forward, and that the breaches began to be stopped, then they were very wroth; and they conspired all of them together to come and fight against Jerusalem, and to cause confusion therein. But we made our prayer unto our God, and set a watch against them day and night, because of them. And Judah said, 'The strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build the wall.'

"And our adversaries said, 'They shall not know, neither see, till we come into the midst of them, and slay them, and cause the work to cease.'

"And it came to pass that, when the Jews which dwelt by them came, they said unto us ten times from all places, 'Ye must return unto us.' "

Watchful and Ready.

"Therefore set I in the lowest parts of the space behind the wall, in the open places, I even set the people after their families with their swords, their spears, and their bows. And I looked, and rose up, and said to the nobles,

and to the rulers, and to the rest of the people, 'Be not ye afraid of them: remember the Lord, who is great and terrible, and fight for your brethren, your sons and your daughters, your wives and your houses.'

"And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work. And it came to pass from that time forth, that half of my servants wrought in the work, and half of them held the spears, the shields, and the bows, and the coats of mail; and the rulers were behind all the house of Judah. They that builded the wall and they that bare burdens laded themselves, every one with one of his hands wrought in the work, and with the other held his weapon; and the builders, every one had his sword girded by his side, and so builded. And he that sounded the trumpet was by me.

"And I said to the nobles, and to the rulers and to the rest of the people, 'The work is great and large, and we are separated upon the wall, one far from another: in what place soever ye hear the sound of the trumpet, resort ye thither unto us; our God shall fight for us.'

"So we wrought in the work: and half of them held the spears from the rising of the morning till the stars appeared. Likewise at the same time said I unto the people, 'Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and may labor in the day.'

"So neither I, nor my brethren, nor my servants, nor the

men of the guard which followed me, none of us put off our clothes, every one went with his weapon to the water."

Statesman as Well as Soldier.

"Then there arose a great cry of the people and of their wives against their brethren the Jews. For there were that said, 'We, our sons and our daughters, are many: let us get corn, that we may eat and live.' Some also there were that said, 'We are mortgaging our fields, and our vineyards, and our houses: let us get corn, because of the dearth.'

"There were also that said, 'We have borrowed money for the king's tribute upon our fields and our vineyards. Yet now our flesh is as the flesh of our brethren, our children as their children: and, lo, we bring into bondage our sons and our daughters to be servants, and some of our daughters are brought into bondage already: neither is it in our power to help it; for other men have our fields and our vineyards.'

"And I was very angry when I heard their cry and these words. Then I consulted with myself, and contended with the nobles and the rulers, and said unto them, 'Ye exact usury, every one of his brother.'

"And I held a great assembly against them. And I said to them, 'We after our ability have redeemed our brethren the Jews, which were sold unto the heathen; and would ye even sell your brethren, and should they be sold unto us?'

"Then held they their peace, and found never a word. Also I said, 'The thing that ye do is not good: ought ye not to walk in the fear of our God, because of the reproach of the heathen our enemies? And I likewise, my brethren and my servants, do lend them money and corn on usury. I pray you, let us leave off this usury. Restore, I pray you, to them, even this day, their fields, their vineyards, their oliveyards, and their houses, also the hundredth part of the money, and of the corn, the wine, and the oil, that ye exact of them.'

"Then said they, 'We will restore them, and will require nothing of them; so will we do, even as thou sayest.'

"Then I called the priests, and took an oath of them, that they should do according to this promise. Also I shook out my lap, and said, 'So God shake out every man from his house, and from his labor, that performeth not this promise; even thus be he shaken out, and emptied.' And all the congregation said, 'Amen,' and praised the Lord.

"And the people did according to this promise. Moreover from the time that I was appointed to be their governor in the land of Judah, from the twentieth year even unto the two and thirtieth year of Artaxerxes the king, that is, twelve years, I and my brethren have not eaten the bread of the governor. But the former governors that were before me were chargeable unto the people, and took of them bread and wine, beside forty shekels of silver; yea, even their servants bore rule over the people: but so did not I, because of the fear of God. Yea, also I con-

JERUSALEM,
A PART OF THE WALL AND THE MOSQUE OF OMAR

Jerusalem, like all ancient cities, was protected by walls. The first of these walls was built by David and Solomon and the later kings. This wall was broken down and overthrown when the people of the city were carried into captivity, and was rebuilt again by Nehemiah. In the time of Josephus, three walls encircled the city, the oldest being the ancient wall and the others additions necessitated by the enlargement of the boundaries. Parts of these walls have been traced, and some portions still exist. These existing portions are in places 150 feet high, and the ancient towers at the corners were probably 250 feet high. They were built of immense stones very solidly put together to resist the attack of battering rams in times of war

tinued in the work of this wall, neither bought we any land: and all my servants were gathered thither unto the work. Moreover there were at my table of the Jews and the rulers an hundred and fifty men, beside those that came unto us from among the heathen that were round about us. Now that which was prepared for one day was one ox and six choice sheep; also fowls were prepared for me, and once in ten days store of all sorts of wine: yet for all this I demanded not the bread of the governor, because the bondage was heavy upon this people. Remember unto me, O my God, for good, all that I have done for this people."

In Spite of Foes, the Walls Are Built.

"Now it came to pass, when it was reported to Sanballat and Tobiah, and to Geshem the Arabian, and unto the rest of our enemies, that I had builded the wall, and that there was no breach left therein (though even unto that time I had not set up the doors in the gates); that Sanballat and Geshem sent to me, saying, 'Come, let us meet together in one of the villages in the plain of Ono.'

"But they thought to do me mischief. And I sent messengers to them, saying, 'I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?'

"And they sent to me four times after this sort; and I answered them after the same manner. Then sent Sanballat his servant to me in like manner the fifth time with an open letter in his hand; wherein was written, 'It is

reported among the nations, and Gashmu saith it, that thou and the Jews think to rebel; for which cause thou buildest the wall: and thou wouldest be their king, according to these words. And thou hast also appointed prophets to preach of thee at Jerusalem, saying, There is a king in Judah: and now shall it be reported to the king according to these words. Come now therefore, and let us take counsel together.'

"Then I sent to him, saying, 'There are no such things done as thou sayest, but thou feignest them out of thine own heart.'

"For they all would have made us afraid, saying, 'Their hands shall be weakened from the work, that it be not done.' But now, O God, strengthen thou my hands.

"And I went to the house of Shemaiah the son of Delaiah the son of Mehetabel, who was shut up; and he said, 'Let us meet together in the house of God, within the temple, and let us shut the doors of the temple: for they will come to slay thee; yea, in the night will they come to slay thee.'

"And I said, 'Should such a man as I flee? and who is there, that, being such as I, would go into the temple to save his life? I will not go in.'

"And I discerned, and, lo, God had not sent him: but he pronounced this prophecy against me: and Tobiah and Sanballat had hired him. For this cause was he hired, that I should be afraid, and do so, and sin, and that they might have matter for an evil report, that they might reproach me. Remember, O my God, Tobiah and Sanballat

according to these their works, and also the prophetess Noadiah, and the rest of the prophets. that would have put me in fear.

"So the wall was finished in the twenty and fifth day of the month Elul, in fifty and two days. And it came to pass, when all our enemies heard thereof, that all the heathen that were about us feared, and were much cast down in their own eyes: for they perceived that this work was wrought of our God."

The People Celebrate the Great Event.

"And when the seventh month was come, the children of Israel were in their cities. And all the people gathered themselves together as one man into the broad place that was before the water gate; and they spoke unto Ezra the scribe to bring the book of the law of Moses, which the Lord had commanded to Israel. And Ezra the priest brought the law before the congregation, both men and women, and all that could hear with understanding, upon the first day of the seventh month. And he read therein before the broad place that was before the water gate from early morning until midday, in the presence of the men and the women, and of those that could understand; and the ears of all the people were attentive unto the book of the law. And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose.

"And Ezra opened the book in the sight of all the people (for he was above all the people); and when he

opened it, all the people stood up: and Ezra blessed the Lord, the great God. And all the people answered, 'Amen, Amen,' with the lifting up of their hands: and they bowed their heads, and worshiped the Lord with their faces to the ground. And the Levites caused the people to understand the law: and the people stood in their place. And they read in the book, in the law of God, distinctly; and they gave the sense, so that they understood the reading. And Nehemiah, which was the Tirshatha, and Ezra the priest the scribe, and the Levites that taught the people, said to all the people, 'This day is holy unto the Lord your God; mourn not, nor weep.' For all the people wept, when they heard the words of the law.

"Then he said unto them, 'Go your way, eat the fat, and drink the sweet, and send portions unto him for whom nothing is prepared: for this day is holy unto our Lord: neither be ye grieved; for the joy of the Lord is your strength.'

"So the Levites stilled all the people, saying, 'Hold your peace, for the day is holy; neither be ye grieved.'

"And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared to them.

"And on the second day were gathered together the heads of fathers' houses of all the people, the priests, and the Levites, unto Ezra the scribe, even to give attention to the words of the law. And they found written in the law, how the Lord had commanded by Moses, that the children of Israel should dwell in booths in the feast of

JERUSALEM

This view shows the city from the Mount of Olives. The present wall surrounding the city can be plainly seen. Very differently it looked when Nehemiah saw it, with broken walls and ruined houses, swept by the fierce tides of war. The modern city of Jerusalem, connected with the coast by a railroad, is growing very rapidly in size and importance

the seventh month: and that they should publish and proclaim in all their cities, and in Jerusalem, saying, 'Go forth to the mount, and fetch olive branches, and branches of wild olive, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as it is written.'

"So the people went forth, and brought them, and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the broad place of the water gate, and in the broad place of the gate of Ephraim. And all the congregation of them that were come again out of the captivity made booths, and dwelt in the booths: for since the days of Joshua the son of Nun until that day had not the children of Israel done so. And there was very great gladness.

"Also day by day, from the first day unto the last day, he read in the book of the law of God. And they kept the feast seven days; and on the eighth day was a solemn assembly, according unto the ordinance."

The Vows of the People and the Dedication Ceremonies.

"The people entered into an oath, to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the Lord our Lord, and his judgments and his statutes.

"And at the dedication of the wall of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, both with thanksgivings, and with singing, with cymbals, psalteries,

and with harps. And the sons of the singers gathered themselves together, both out of the plain round about Jerusalem, and from the villages. Then I brought up the princes of Judah upon the wall, and appointed two great companies that gave thanks and went in procession; with the musical instruments of David the man of God; and Ezra the scribe was before them: and by the fountain gate, and straight before them, they went up by the stairs of the city of David, at the going up of the wall, above the house of David, even unto the water gate eastward. And the other company of them that gave thanks went to meet them, and I after them, with the half of the people, upon the wall, above the tower of the furnaces, even unto the broad wall.

"So stood the two companies of them that gave thanks in the house of God, and I, and the half of the rulers with me: and the priests with trumpets. And the singers sang loud. And they offered great sacrifices that day, and rejoiced; for God had made them rejoice with great joy; and the women also and the children rejoiced: so that the joy of Jerusalem was heard even afar off."

How Nehemiah Enforced the Law.

(After the walls were built, and the city brought into a state of law and order, Nehemiah went back to his post in the Persian court. After he went away, trouble arose. The people began to disobey the laws. Nehemiah knew that law abiding people are as necessary to national greatness as stout walls and great armies, so he came back, and enforced the laws with a strong

hand. How he made the people keep the Sabbath, he tells as follows:)—

"In those days saw I in Judah some treading wine-presses on the Sabbath, and bringing in sheaves, and lading asses therewith; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the Sabbath day: and I testified against them in the day wherein they sold victuals.

"There dwelt men of Tyre also therein, which brought in fish, and all manner of ware, and sold on the Sabbath to the children of Judah and in Jerusalem. Then I contended with the nobles of Judah, and said to them, 'What evil thing is this that ye do, and profane the Sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the Sabbath.'

"And it came to pass that, when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the doors should be shut, and commanded that they should not be opened till after the Sabbath: and some of my servants set I over the gates, that there should no burden be brought in on the Sabbath day. So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice.

"Then I testified against them, and said to them, 'Why lodge ye about the wall? if ye do so again, I will lay hands on you.'

"From that time forth came they no more on the Sabbath. And I commanded the Levites that they should

purify themselves, and that they should come and keep the gates, to sanctify the Sabbath day.

"Remember unto me, O my God, this also, and spare me according to the greatness of thy mercy."

(The story of Nehemiah's life, told by himself, breaks off abruptly, but we know that he lived and died in high honor. Josephus, the Jewish historian, says of him, "He was a man of good and righteous character, and very ambitious to make his nation happy; and he hath left the walls of Jerusalem as an eternal monument of himself.")

THE STORY OF A DIVIDED KINGDOM

THE KINGS OF ISRAEL AND JUDAH

SAUL,	1037 B. C.	20 years
DAVID,		40 years
SOLOMON,		40 years

JUDAH — 937 B. C. — ISRAEL

King	*Length of Reign*	*King*	*Length of Reign*	*Prophet*
REHOBOAM,	17 years	JEROBOAM,	22 years	
ABIJAH,	3 years			
ASA,	41 years			
		NADAB,	2 years	
		BAASHA,	24 years	
		ELAH,	2 years	
		ZIMRI,	7 days	
		OMRI,	12 years	
		AHAB,	22 years	ELIJAH
JEHOSHAPHAT,	25 years			
		AHAZIAH,	2 years	
		JORAM,	11 years	
JEHORAM,	8 years			
AHAZIAH,	1 year			
ATHALIAH,	7 years	JEHU,	28 years	ELISHA
JOASH,	40 years			
		JEHOAHAZ,	17 years	
		JOASH,	16 years	
AMAZIAH,	29 years			
UZZIAH,	52 years	JEROBOAM II.,	41 years	AMOS
		ZECHARIAH,	6 months	
		SHALLUM,	1 month	
		MENAHEM,	10 years	
JOTHAM,	16 years			HOSEA
AHAZ,	16 years	PEKAHIAH,	2 years	
		PEKAH,	20 years	
		HOSHEA,	9 years	
HEZEKIAH,	29 years	*CAPTIVITY.*	721 B. C.	ISAIAH
MANASSEH,	55 years			MICAH
AMON,	2 years			
JOSIAH,	31 years			
JEHOAHAZ,	3 months			
JEHOIAKIM,	11 years			
JEHOIACHIN,	3 months			
FIRST CAPTIVITY. 597 B. C.				
ZEDEKIAH (regent),	11 years			
Destruction of Jerusalem and SECOND CAPTIVITY. 586 B. C.				

The dates given in this table are only approximate. It is impossible to give the exact dates of many of the events in Bible history. In many cases no date is given in the Bible itself, and many times the date is in round numbers or is obscure. Accuracy in the matter of dates was not thought to be so necessary in those days as it is now.

THE KINGDOM OF THE SOUTH

REHOBOAM.

How a Foolish Young King Lost the Best Part of His Kingdom.

(Under the great King Solomon, the kingdom of Israel rose to the zenith of its power and glory. Its territory stretched from sea to sea, its commerce was world-wide. Jerusalem with its great temple and its luxurious palaces became a magnificent city. But even during the reign of Solomon there began to be mutterings of discontent. Solomon was a great king, but his very magnificence laid heavy burdens upon the people. Taxes must be raised, very burdensome taxes, and a great number of servants and slaves must be kept. Solomon was strong enough to prevent an open rebellion in his own day, but as soon as he died the smoldering fire burst into flame. His son Rehoboam was an arrogant and very foolish young man. The people petitioned for a redress of their grievances and a lightening of their burdens. The elders whom the king consulted advised him to listen to these reasonable requests. But he gave heed instead to the advice of young men as willful and as inexperienced as himself, and replied that he would lay heavier burdens yet upon the people.

Then the old cry of protest, "To your tents, O Israel," was raised. The people of the North seceded, and under the leadership of a man named Jeroboam, set up a kingdom of their own. This division became permanent, and was the source of endless war. Even in the time of Christ, the Samaritans, who were the

descendants of the people of the old Northern kingdom, and the people of the South hated each other, and had no dealings with each other.)

After the death of Solomon, Rehoboam went to Shechem: for all Israel were come to Shechem to make him king. And Jeroboam and all the assembly of Israel came, and spoke to Rehoboam, saying, "Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee." And he said unto them, "Go away for three days, then come again to me." And the people departed.

And King Rehoboam took counsel with the old men, that had stood before Solomon his father while he yet lived, saying, "What counsel give ye me to return answer to this people?" And they spoke to him, saying, "If thou wilt be a servant to this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever."

But he forsook the counsel of the old men which they had given him, and took counsel with the young men that were grown up with him, that stood before him. And he said unto them, "What counsel give ye, that we may return answer to this people, who have spoken to me, saying, 'Make the yoke that thy father did put upon us lighter'?"

And the young men that were grown up with him spoke to him, saying, "Thus shalt thou say to this people that spoke to thee, saying, 'Thy father made our yoke heavy,

but make thou it lighter unto us'; thus shalt thou speak unto them, 'My little finger is thicker than my father's loins. And now whereas my father did load you with a heavy yoke, I will add to your yoke: my father chastised you with whips, but I will chastise you with scorpions.' "

So Jeroboam and all the people came to Rehoboam the third day, as the king bade, saying, "Come to me again the third day." And the king answered the people roughly, and forsook the counsel of the old men which they had given him; and spoke to them after the counsel of the young men, saying, "My father made your yoke heavy, but I will add to your yoke: my father chastised you with whips, but I will chastise you with scorpions."

So the king hearkened not unto the people. And when all Israel saw that the king hearkened not unto them, the people answered the king, saying, "What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David." So Israel departed unto their tents.

But as for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them. Then King Rehoboam sent Adoram, who was the taxgatherer; and all Israel stoned him to death. And King Rehoboam made haste to get him up to his chariot, to flee to Jerusalem. So Israel rebelled against the house of David, unto this day. And it came to pass, when all Israel heard that Jeroboam was returned, that they sent and called him unto the assembly, and made him king over all Israel:

there was none that followed the house of David, but the tribe of Judah only.

And when Rehoboam was come to Jerusalem, he assembled all the house of Judah, and the tribe of Benjamin, an hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon. But the word of God came to Shemaiah the man of God, saying, "Speak unto Rehoboam the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the rest of the people, saying, 'Thus saith the Lord, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; for this thing is of me.'"

So they hearkened to the word of the Lord, and returned and went their way, according to the word of the Lord.

And Rehoboam the son of Solomon reigned in Judah. Rehoboam was forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the Lord had chosen out of all the tribes of Israel. And Judah did that which was evil in the sight of the Lord; and they provoked him to jealousy with their sins which they committed, above all that their fathers had done.

And it came to pass in the fifth year of king Rehoboam, that Shishak king of Egypt came up against Jerusalem: and he took away the treasures of the house of the Lord, and the treasures of the king's house; he even took away all: and he took away all the shields of gold which Solomon

had made. And King Rehoboam made in their stead shields of brass, and committed them to the hands of the captains of the guard, who kept the door of the king's house. And it was so, that as often as the king went into the house of the Lord, the guard bore them, and brought them back into the guard chamber. And there was war between Rehoboam and Jeroboam continually. And Rehoboam died, and was buried with his fathers in the city of David.

ABIJAH.

How the Second King of Judah Won a Great Victory over Jeroboam.

(For many years the two rival kings, Rehoboam and Jeroboam, fought without either gaining a decided advantage, but Rehoboam died and his favorite son, Abijah, came to the throne, who enlisted a great army and fought a decisive battle with the older king, overwhelming him in battle and taking away several cities.)

And Rehoboam appointed Abijah the son of Maacah to be chief, the prince among his brethren: for he intended to make him king. And he dealt wisely, and scattered all his sons throughout all the lands of Judah and Benjamin, unto every fenced city.

In the eighteenth year of King Jeroboam began Abijah to reign over Judah. Three years reigned he in Jerusalem: and his mother's name was Maacah the daughter of Uriel of Gibeah.

And there was war between Abijah and Jeroboam. And Abijah joined battle with an army of valiant men of war: and Jeroboam set the battle in array against him with a great host of many thousands of those who were mighty men of valor.

And Abijah stood up upon Mount Zemaraim, which is in

THE JEWS' WAILING PLACE, JERUSALEM

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The lower courses of great stones belonged to the ancient temple, and the Jews gathered there every Friday afternoon to mourn over the fall of their city. Some of these stones are 30 feet long, 8 feet wide, and 3½ feet high, weighing over 80 tons

the hill country of Ephraim, and said, "Hear me, O Jeroboam and all Israel; ought ye not to know that the Lord, the God of Israel, gave the kingdom over Israel to David for ever, even to him and to his sons by a covenant of salt? Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, rose up, and rebelled against his lord. And there were gathered to him vain men, who strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was young and tender-hearted, and could not withstand them. And now ye think to withstand the kingdom of the Lord in the hand of the sons of David; and ye be a great multitude, and there are with you the golden calves which Jeroboam made you for gods. Have ye not driven out the priests of the Lord, the sons of Aaron, and the Levites, and have made you priests after the manner of the peoples of other lands? But as for us, the Lord is our God, and we have not forsaken him; and we have priests ministering unto the Lord, the sons of Aaron, and the Levites in their work: and they burn unto the Lord every morning and every evening burnt offerings and sweet incense: the showbread also set they in order upon the pure table; and the candlestick of gold with the lamps thereof, to burn every evening: for we keep the charge of the Lord our God; but ye have forsaken him. And, behold, God is with us at our head, and his priests with the trumpets of alarm to sound an alarm against you. O children of Israel, fight ye not against the Lord, the God of your fathers; for ye shall not prosper."

But Jeroboam caused an ambushment to come about

behind them: so they were before Judah, and the ambushment was behind them. And when Judah looked back, behold, the battle was before and behind them: and they cried unto the Lord, and the priests sounded with the trumpets. Then the men of Judah gave a shout: and as the men of Judah shouted, it came to pass, that God smote Jeroboam and all Israel before Abijah and Judah. And the children of Israel fled before Judah: and God delivered them into their hand. And Abijah and his people slew them with a great slaughter.

Thus the children of Israel were brought under at that time, and the children of Judah prevailed, because they relied upon the Lord, the God of their fathers. And Abijah pursued after Jeroboam, and took cities from him, Beth-el with the towns thereof, and Jeshanah with the towns thereof, and Ephron with the towns thereof.

ASA.

A Good King of Judah. He Makes a League with Syria Against the Northern Kingdom.

(With the good king Asa came a time of prosperity to Judah. He fortified the cities and destroyed the idols, and won a great victory over the host of the Ethiopians. But he made one serious mistake. An enterprising king named Baasha had come to the throne in the northern kingdom, and he began to make advances against Judah. He built a fort at Ramah in a position which commanded the roads to the south. Then Asa in his fear made a league with the king of Syria. This was the beginning of those entanglements and leagues with foreign nations which finally brought disaster to both kingdoms.)

So Abijah slept with his fathers, and they buried him in the city of David, and Asa his son reigned in his stead: in his days the land was quiet ten years.

And Asa did that which was good and right in the eyes of the Lord his God: for he took away the strange altars, and the high places, and broke down the pillars, and hewed down the Asherim; and commanded Judah to seek the Lord, the God of their fathers, and to do the law and the commandment. Also he took away out of all the cities of Judah the high places and the sun-images: and the kingdom was quiet before him. And he built fenced cities in Judah: for the land was quiet, and he had no war in those years; because the Lord had given him rest.

For he said unto Judah, "Let us build these cities, and make about them walls, and towers, gates, and bars; the land is yet before us, because we have sought the Lord our God; we have sought him, and he hath given us rest on every side." So they built and prospered.

And Asa had an army of spearmen and bowmen many thousand, and all these were mighty men of valor. And there came out against them Zerah the Ethiopian with a mighty host; and he came unto Mareshah.

Then Asa went out to meet him, and they set the battle in array in the valley of Zephathah at Mareshah. And Asa cried unto the Lord his God, and said, "Lord, there is none beside thee to help, between the mighty and him that hath no strength: help us, O Lord our God; for we rely on thee, and in thy name are we come against this multitude. O Lord, thou art our God; let not man prevail against thee."

So the Lord smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled. And Asa and the people that were with him pursued them unto Gerar: and there fell of the Ethiopians so many that they could not recover themselves; for they were destroyed before the Lord, and before his host; and they carried away very much booty. And they smote all the cities round about Gerar, for the fear of the Lord came upon them: and they sacked all the cities; for there was much spoil in them. They smote also the tents of cattle, and carried away sheep in abundance and camels, and returned to Jerusalem.

And the spirit of God came upon Azariah the son of

Oded: and he went out to meet Asa, and said unto him, "Hear ye me, Asa, and all Judah and Benjamin: the Lord is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you. Now for long seasons Israel hath been without the true God, and without a teaching priest, and without law: but when in their distress they turned unto the Lord, the God of Israel, and sought him, he was found by them. And in those times there was no peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the lands. And they were broken in pieces, nation against nation, and city against city: for God did vex them with all adversity. But be ye strong, and let not your hands be slack: for your work shall be rewarded."

And when Asa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the abominations out of all the land of Judah and Benjamin, and out of the cities which he had taken from the hill country of Ephraim; and he renewed the altar of the Lord, that was before the porch of the Lord. And he gathered all Judah and Benjamin, and them that sojourned with them out of Ephraim and Manasseh, and out of Simeon: for they came to him out of Israel in abundance, when they saw that the Lord his God was with him. So they gathered themselves together at Jerusalem in the third month, in the fifteenth year of the reign of Asa. And they sacrificed unto the Lord in that day, of the spoil which they had brought, seven hundred oxen and seven thou-

sand sheep. And they entered into the covenant to seek the Lord, the God of their fathers, with all their heart and with all their soul; and that whosoever would not seek the Lord, the God of Israel, should be put to death, whether small or great, whether man or woman. And they swore unto the Lord with a loud voice, and with shouting, and with trumpets, and with cornets.

And all Judah rejoiced at the oath: for they had sworn with all their heart, and sought him with their whole desire; and he was found by them: and the Lord gave them rest round about. And also Maacah the mother of Asa the king, he removed her from being queen, because she had made an abominable image for an Asherah; and Asa cut down her image, and made dust of it, and burnt it at the brook Kidron. But the high places were not taken away out of Israel: nevertheless the heart of Asa was perfect all his days. And he brought into the house of God the things that his father had dedicated, and that he himself had dedicated, silver, and gold, and vessels. And there was no more war unto the five and thirtieth year of the reign of Asa.

In the six and thirtieth year of the reign of Asa, Baasha king of Israel went up against Judah, and built Ramah, that he might not allow any to go out or come in to Asa king of Judah.

Then Asa brought out silver and gold out of the treasures of the house of the Lord and of the king's house, and sent to Ben-hadad king of Syria, that dwelt at Damascus, saying, "There is a league between me and thee, as there

LOOKING UP THE VALLEY OF JEHOSHAPHAT, OR THE VALLEY OF KIDRON, FROM THE SOUTH

Jerusalem on the left, the foot of the Mount of Olives on the right. The cultivated land immediately in front was perhaps the place of "the king's gardens"

This valley, which separates the temple mount from the Mount of Olives, was not known as the valley of Jehoshaphat in the Bible (except in Joel 3:12, though probably another locality is there intended), but it has always been so called in later days. Perhaps it was given the name of the king because of the great victory he won over the allied forces of Ammon, Moab, and Mount Seir, in a valley which is near the Kidron as it turns toward the Dead Sea

was between my father and thy father: behold, I have sent thee silver and gold; go, break thy league with Baasha king of Israel, that he may depart from me."

And Ben-hadad hearkened unto King Asa, and sent the captains of his armies against the cities of Israel; and they smote Ijon, and Dan, and Abel-maim, and all the store cities of Naphtali. And it came to pass, when Baasha heard thereof, that he left off building of Ramah, and let his work cease.

Then Asa the king took all Judah; and they carried away the stones of Ramah, and the timber thereof, wherewith Baasha had builded; and he built therewith Geba and Mizpah. And at that time Hanani the seer came to Asa king of Judah, and said unto him, "Because thou hast relied on the king of Syria, and hast not relied on the Lord thy God, therefore is the host of the king of Syria escaped out of thine hand. Were not the Ethiopians and the Lubim a huge host, with chariots and horsemen exceeding many? yet, because thou didst rely on the Lord, he delivered them into thine hand. For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him. Herein thou hast done foolishly; for from henceforth thou shalt have wars."

Then Asa was wroth with the seer, and put him in the prison house; for he was in a rage with him because of this thing. And Asa oppressed some of the people the same time. And in the thirty and ninth year of his reign Asa was diseased in his feet; his disease was exceeding

great: yet in his disease he went not to the Lord, but to the physicians.

And Asa died in the one and fortieth year of his reign. And they buried him in his own sepulchers, which he had hewn out for himself in the city of David, and laid him in the bed which was filled with sweet odors and divers kinds of spices prepared by the apothecaries' art: and they made a very great burning for him.

JEHOSHAPHAT.

The Story of a Good King Who Feared God and Served the Nation Well.

(Jehoshaphat was one of the wisest and best of the kings of Judah. He increased the territory of the nation greatly. He conquered Edom so that it was governed by a vassal king. By conquering this country he gained a seaport, and it is interesting to note that he fitted out a fleet of ships and attempted to revive the trade of Solomon for the gold of Ophir. The ships, however, never reached their destination. They were wrecked when starting on their first voyage, and he did not have the courage to repeat the attempt. For the first time since the reign of Solomon, there was peace between Judah and Israel. A treaty was made between the two kings, and Jehoram, heir to the throne of Judah, was married to Athaliah, daughter of King Ahab of Israel. Through this alliance it was hoped no doubt to join the two kingdoms and restore the lost glory of the past. The attempt ended in failure. Athaliah was wicked, like all the race of Ahab and Jezebel, and brought only disaster to Judah.)

And Jehoshaphat the son of Asa reigned in his stead, and strengthened himself against Israel. And he placed forces in all the fenced cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, which Asa his father had taken; and Jehoshaphat made peace with the king of Israel. And the Lord was with Jehoshaphat, because he walked in the first ways of his father David, and sought not the idols of Baal; but sought the God of

his father, and walked in his commandments, and not after the doings of Israel. Therefore the Lord established the kingdom in his hand; and all Judah brought to Jehoshaphat presents; and he had riches and honor in abundance.

Also in the third year of his reign he sent his princes, even Ben-hail, and Obadiah, and Zechariah, and Nethanel, and Micaiah, to teach in the cities of Judah; and with them the Levites; and with them Elishama and Jehoram, the priests. And they taught in Judah, having the book of the law of the Lord with them; and they went about throughout all the cities of Judah, and taught among the people. And the fear of the Lord fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat And some of the Philistines brought Jehoshaphat presents, and silver for tribute; the Arabians also brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he-goats.

And Jehoshaphat waxed great exceedingly; and he built in Judah castles and cities of store. And he had many works in the cities of Judah; and men of war, mighty men of valor, in Jerusalem.

(Jehoshaphat made a league with Ahab king of Israel and they fought together a battle in which Ahab was struck by an arrow from an archer's bow and was killed.)

But Jehoshaphat the king of Judah returned to his house in peace to Jerusalem. And Jehu the son of Hanani the seer went out to meet him, and said to King Jehoshaphat, "Shouldest thou help the wicked, and love them that hate the

Lord? for this thing wrath is upon thee from before the Lord. Nevertheless there are good things found in thee, in that thou hast put away the Asheroth out of the land, and hast set thine heart to seek God."

And Jehoshaphat dwelt at Jerusalem: and he went out again among the people from Beer-sheba to the hill country of Ephraim, and brought them back unto the Lord, the God of their fathers. And he set judges in the land throughout all the fenced cities of Judah, city by city, and said to the judges, "Consider what ye do: for ye judge not for man, but for the Lord; and he is with you in the judgment. Now therefore let the fear of the Lord be upon you; take heed and do it: for there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts."

Moreover in Jerusalem did Jehoshaphat set the Levites and the priests, and the heads of the fathers' houses of Israel, for the judgment of the Lord, and for controversies. And they returned to Jerusalem. And he charged them, saying, "Thus shall ye do in the fear of the Lord, faithfully, and with a perfect heart. And whensoever any controversy shall come to you from your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and judgments, ye shall warn them, that they be not guilty towards the Lord, and so wrath come upon you and upon your brethren: this do, and ye shall not be guilty.

"And, behold, Amariah the chief priest is over you in all matters of the Lord; and Zebadiah the son of Ishmael,

the ruler of the house of Judah, in all the king's matters: also the Levites shall be officers before you. Deal courageously, and the Lord be with the good."

And it came to pass after this, that the men of Moab, and the men of Ammon, and with them some of the Ammonites, came against Jehoshaphat to battle. Then there came some that told Jehoshaphat saying, "There cometh a great multitude against thee from beyond the sea from Syria."

And Jehoshaphat feared, and set himself to seek unto the Lord; and he proclaimed a fast throughout all Judah. And Judah gathered themselves together, to seek help of the Lord: even out of all the cities of Judah they came to seek the Lord. And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the Lord, before the new court; and he said, "O Lord, the God of our fathers, art not thou God in heaven? and art not thou ruler over all the kingdoms of the nations? and in thine hand is power and might, so that none is able to withstand thee. Didst not thou, O our God, drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever? And they dwelt therein, and have built thee a sanctuary therein for thy name, saying, 'If evil come upon us, the sword, judgment, or pestilence, or famine, we will stand before this house, and before thee (for thy name is in this house), and cry unto thee in our affliction, and thou wilt hear and save.' And now, behold, the men of Ammon and Moab and Mount Seir, whom thou wouldest not let Israel invade, when they came

TOMBS IN THE VALLEY OF JEHOSHAPHAT

Mount of Olives in the background

In the valley of Jehoshaphat there are many ancient tombs, and there are thousands of modern graves here also. The devout Jew earnestly desires to be buried here, as he believes that Messiah will descend on the Mount of Olives at the last day and pass through the valley on the way to his throne in the city

out of the land of Egypt, but they turned aside from them, and destroyed them not; behold, how they reward us, to come to cast us out of thy possession, which thou hast given us to inherit. O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee."

And all Judah stood before the Lord, with their little ones, their wives, and their children. Then upon Jahaziel the son of Zechariah came the spirit of the Lord in the midst of the congregation; and he said, "Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou King Jehoshaphat: thus saith the Lord unto you, 'Fear not ye, neither be dismayed by reason of this great multitude; for the battle is not yours, but God's. To-morrow go ye down against them: behold, they come up by the ascent of Ziz; and ye shall find them at the end of the valley, before the wilderness of Jeruel. Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord with you, O Judah and Jerusalem: fear not, nor be dismayed: to-morrow go out against them; for the Lord is with you.' "

And Jehoshaphat bowed his head with his face to the ground: and all Judah and the inhabitants of Jerusalem fell down before the Lord, worshiping the Lord.

And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, "Hear me, O Judah, and ye inhabitants of Jerusalem; believe in the Lord your God,

so shall ye be established; believe his prophets, so shall ye prosper."

And when he had taken counsel with the people, he appointed them that should sing unto the Lord, and praise the beauty of holiness, as they went out before the army, and say, "Give thanks unto the Lord; for his mercy endureth for ever."

And when they began to sing and to praise, the Lord set liers in wait against the men of Ammon, Moab, and Mount Seir, who were come against Judah; and they were smitten. For the men of Ammon and Moab stood up against the inhabitants of Mount Seir, utterly to slay and destroy them: and when they had made an end of the inhabitants of Seir, every one helped to destroy another. And when Judah came to the watch-tower of the wilderness, they looked upon the multitude; and, behold, they were dead bodies fallen to the earth, and there were none that escaped.

And when Jehoshaphat and his people came to take the spoil of them, they found among them in abundance both riches, and garments, and precious jewels, which they stripped off for themselves, more than they could carry away: and they were three days in taking of the spoil, it was so much. And on the fourth day they assembled themselves in the valley of Beracah; for there they blessed the Lord: therefore the name of that place was called The valley of Beracah, unto this day.

Then they returned, every man of Judah and Jerusalem, and Jehoshaphat in the forefront of them, to go again

THE VALLEY OF JEHOSHAPHAT FROM THE NORTH

Road to Bethany over the Mount of Olives in the center

This is a view of the valley from a different point of view. The road to Bethany is in the center, and the old Jerusalem-Jericho road passes the head of the valley. It was in this direction that David fled from the city at the time of the revolt of Absalom

to Jerusalem with joy; for the Lord had made them to rejoice over their enemies. And they came to Jerusalem with psalteries and harps and trumpets unto the house of the Lord. And the fear of God was on all the kingdoms of the countries, when they heard that the Lord fought against the enemies of Israel. So the realm of Jehoshaphat was quiet: for his God gave him rest round about.

And Jehoshaphat reigned over Judah: he was thirty and five years old when he began to reign; and he reigned twenty and five years in Jerusalem: and his mother's name was Azubah the daughter of Shilhi. And he walked in the way of Asa his father, and turned not aside from it, doing that which was right in the eyes of the Lord. Howbeit the high places were not taken away; neither as yet had the people set their hearts unto the God of their fathers.

And there was no king in Edom: a deputy of Jehoshaphat was king.

Jehoshaphat made ships of Tarshish to go to Ophir for gold: but they went not; for the ships were wrecked at Ezion-geber.

Then said Ahaziah the son of Ahab unto Jehoshaphat, "Let my servants go with thy servants in the ships." But Jehoshaphat would not. And Jehoshaphat died and was buried with his fathers in the city of David his father; and Jehoram his son reigned in his stead.*

* The story of a disastrous battle which Jehoshaphat fought in company with Ahab as ally is told in connection with the Story of Ahab.

JEHORAM.

The Evil Son of a Good Father.

(Jehoram began his reign by murdering all his brothers, a not uncommon custom in those bloody days. He was completely under the influence of his wife Athaliah, daughter of that evil house of Ahab and Jezebel, from which no good ever came. He lost the kingdom of Edom which his fathers had won, and died at last a miserable death, no one wishing him to live any longer.)

Jehoram the son of Jehoshaphat reigned in his stead. And he had brethren the sons of Jehoshaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah: all these were the sons of Jehoshaphat king of Israel. And their father gave them great gifts, of silver, and of gold, and of precious things, with fenced cities in Judah: but the kingdom gave he to Jehoram, because he was the firstborn. Now when Jehoram was risen up over the kingdom of his father, and had strengthened himself, he slew all his brethren with the sword, and others also of the princes of Israel. Jehoram was thirty and two years old when he began to reign; and he reigned eight years in Jerusalem. And he walked in the way of the kings of Israel, as did the house of Ahab: for his wife was the daughter of Ahab: and he did that which was evil in the sight of the Lord.

Howbeit the Lord would not destroy the house of David,

because of the covenant that he had made with David, and as he promised to give a lamp to him and to his children alway. In his days Edom revolted from under the hand of Judah, and made a king over themselves. Then Jehoram passed over with his captains, and all his chariots with him: and he rose up by night, and smote the Edomites which compassed him about, and the captains of the chariots. So Edom revolted from under the hand of Judah, unto this day: then did Libnah revolt at the same time from under his hand: because he had forsaken the Lord, the God of his fathers. Moreover he made high places in the mountains of Judah, and led Judah astray. And there came a writing to him from Elijah the prophet, saying, "Thus saith the Lord, the God of David thy father, 'Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah; but hast walked in the way of the kings of Israel; and also hast slain thy brethren of thy father's house, which were better than thyself: behold, the Lord will smite with a great plague thy people, and thy children, and thy wives, and all thy substance: and thou shalt have great sickness.' "

And the Lord stirred up against Jehoram the spirit of the Philistines, and of the Arabians which are beside the Ethiopians: and they came up against Judah, and raided, and carried away all the substance that was found in the king's house, and his sons also, and his wives; so that there was never a son left him, save Ahaziah, the youngest of his sons. And after all this the Lord smote him in his bowels with an incurable disease. And he died of sore

diseases. And his people made no burning for him, like the burning of his fathers. Thirty and two years old was he when he began to reign, and he reigned in Jerusalem eight years: and he departed without being desired; and they buried him in the city of David, but not in the sepulchers of the kings.

AHAZIAH.

(Ahaziah, the youngest son of Jehoram, next came to the throne, for it seems that a marauding band of Arabians had actually raided Jerusalem and had slain the older children of the king. Ahaziah was a poor weak king who ruled weakly, and was killed, while on a visit to the king of Israel, by Jehu, the usurper of the throne.)

And the inhabitants of Jerusalem made Ahaziah his youngest son king in his stead: for the band of men that came with the Arabians to the camp had slain all the eldest. So Ahaziah the son of Jehoram king of Judah reigned. Twenty and two years old was Ahaziah when he began to reign; and he reigned one year in Jerusalem: and his mother's name was Athaliah the daughter of Ahab.

He also walked in the ways of the house of Ahab: for his mother was his counselor to do wickedly. And he did that which was evil in the sight of the Lord, as did the house of Ahab: for they were his counselors after the death of his father, to his destruction. He walked also after their counsel, and went with Joram the son of Ahab king of Israel to war against Hazael king of Syria at Ramoth-gilead: and the Syrians wounded Joram. And he returned to be healed in Jezreel of the wounds which they had given him at Ramah, when he fought against Hazael king of Syria. And Azariah the son of Joram king of Judah went down to see Joram the son of Ahab in Jezreel, be-

cause he was sick. Now the destruction of Ahaziah was of God, in that he went unto Joram: for when he was come, he went out with Joram against Jehu the son of Nimshi, whom the Lord had anointed to cut off the house of Ahab. And the fate of Joram overtook him also, for he was slain by the hand of Jehu.

And the house of Ahaziah had no power to hold the kingdom.

ATHALIAH.

How a Queen Reigned in Judah and How Jehoiada the Priest Conspired Against Her.

(In addition to her share of downright wickedness, Athaliah possessed the fierce tiger-like courage and ferocity of the race of Ahab. When she heard that her son was dead she determined immediately to murder all her unfortunate little grandchildren! She was a lovely grandmother, indeed! She carried out her determination, and killed all but one, whom she failed to find. Perhaps since she was so busy she did not miss the little fellow! At any rate his good aunt Jehosheba took little baby Joash and hid him and his nurse in a bedchamber. He was kept concealed for six years, while the ugly old grandmother ruled the nation with a rod of iron, and did all the bad and abominable things she could think of. But by and by a priest named Jehoiada thought a change would be most desirable. So he conspired against her. He took the guard secretly into the palace and showed them little Joash, who was now seven years old, and told them that he was their true king, and they all swore allegiance to him. Then, next Sabbath while the people were at worship, the guard surrounded the city with the old weapons in their hands which had been King David's, and which they had found hidden in the house of the Lord. And the priest brought out little Joash and put a crown on his head, and all the people and the soldiers clapped their hands and shouted, "God save the king!" And the wicked old queen was there, angry enough, you may be sure, and she tore her garments, and shouted shrilly, "Treason! Treason!" But the soldiers only drove her to her palace, and there they killed her, and that was the end of the evil woman, and nobody cared when she died.)

Now when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the sons of the king.

But Jehosheba, the daughter of King Joram, sister of Ahaziah, took Joash the son of Ahaziah, and stole him away from among the king's sons that were slain, even him and his nurse, and put them in the bedchamber; and they hid him from Athaliah, so that he was not slain. And he was with her hid in the house of the Lord six years: and Athaliah reigned over the land.

And in the seventh year Jehoiada sent and fetched the captains over hundreds, and of the guard, and brought them to him into the house of the Lord; and he made a covenant with them, and took an oath of them in the house of the Lord, and showed them the king's son.

And he commanded them, saying, "This is the thing that ye shall do: a third part of you, that come in on the Sabbath, shall be keepers of the watch of the king's house; and a third part shall be at the gate Sur; and a third part at the gate behind the guard: so shall ye keep the watch of the house, and be a barrier. And the two companies of you, even all that go forth on the Sabbath, shall keep the watch of the house of the Lord about the king. And ye shall compass the king round about, every man with his weapons in his hand; and he that cometh within the ranks, let him be slain: and be ye with the king when he goeth out, and when he cometh in."

And the captains over hundreds did according to all that Jehoiada the priest commanded: and they took every

THE VALLEY OF THE KIDRON, LOOKING FROM JERUSALEM INTO THE WILDERNESS OF JUDEA. ON THE LEFT IS THE VILLAGE OF SILOAM

Used by special permission of the Detroit Photograph Company

This is a very different view of the valley of the Kidron or the valley of Jehoshaphat from those previously shown. The village of Siloam, at the base of the Mount of Olives, is on the left and Jerusalem is out of view on the right. There is now no water in the ravine except in a very rainy season, but no doubt there was a stream in ancient times. There is a spring which rises in the valley, and which perhaps once flowed through it, but was diverted to flow through the remarkable tunnel, built probably by Hezekiah, through the ridge of the southern part of the temple hill. A very ancient inscription found at the mouth of the tunnel in 1880 confirms this view

man his men, those that were to come in on the Sabbath, with those that were to go out on the Sabbath, and came to Jehoiada the priest. And the priest delivered to the captains over hundreds the spears and shields that had been King David's, which were in the house of the Lord.

And the guard stood, every man with his weapons in his hand, from the right side of the house to the left side of the house, along by the altar and the house, by the king round about.

Then he brought out the king's son, and put the crown upon him, and gave him the testimony; and they made him king, and anointed him; and they clapped their hands, and said, "God save the king!"

And when Athaliah heard the noise of the guard and of the people, she came to the people into the house of the Lord: and she looked, and, behold, the king stood by the pillar, as the manner was, and the captains and the trumpets by the king; and all the people of the land rejoiced, and blew with trumpets.

Then Athaliah rent her clothes, and cried, "Treason, treason!"

And Jehoiada the priest commanded the captains of hundreds that were set over the host, and said unto them, "Take her forth between the ranks; and him that followeth her slay with the sword" (for the priest said, "Let her not be slain in the house of the Lord").

So they made way for her; and she went by the way of the horses' entry to the king's house: and there was she slain.

And Jehoiada made a covenant between the Lord and the king and the people, that they should be the Lord's people; between the king also and the people.

And all the people of the land went to the house of Baal, and broke it down; his altars and his images broke they in pieces thoroughly, and slew Mattan the priest of Baal before the altars. And the priest appointed officers over the house of the Lord. And he took the captains over hundreds, and the guard, and all the people of the land; and they brought down the king from the house of the Lord, and came by the way of the gate of the guard unto the king's house. And he sat on the throne of the kings. So all the people of the land rejoiced, and the city was quiet: and they slew Athaliah with the sword at the king's house.

JOASH.

A King Who Failed to Continue in Well-Doing.

(For a while Joash was a very good king, but at last the wise priest Jehoiada, who had made him king, died. As soon as this restraint was removed Joash listened to the counsel of wild young princes, and so far forgot the debt of gratitude he owed to Jehoiada that he killed the son of the priest when he also reproved him for his evil deeds. In the latter part of his reign, disasters came thick and fast. The Syrians came down and swept Judah with fire and sword. They did not kill Joash, but they left him at the end of his long reign of forty years, a helpless sufferer from disease. Then the very servants of his household conspired against him and murdered him in his bed.)

Joash was seven years old when he began to reign; and he reigned forty years in Jerusalem: and his mother's name was Zibiah of Beer-sheba. And Joash did that which was right in the eyes of the Lord all the days of Jehoiada the priest.

And it came to pass after this, that Joash was minded to restore the house of the Lord. And he gathered together the priests and the Levites, and said to them, "Go out unto the cities of Judah, and gather of all Israel money to repair the house of your God from year to year, and see that ye hasten the matter." Howbeit the Levites hastened it not.

And the king called for Jehoiada the chief, and said

unto him, "Why hast thou not required of the Levites to bring in out of Judah and out of Jerusalem the tax of Moses the servant of the Lord, and of the congregation of Israel, for the tent of the testimony?" For the sons of Athaliah, that wicked woman, had broken up the house of God; and also all the dedicated things of the house of the Lord did they bestow upon the idols of Baal.

So the king commanded, and they made a chest, and set it without at the gate of the house of the Lord. And they made a proclamation through Judah and Jerusalem, to bring in for the Lord the tax that Moses the servant of God laid upon Israel in the wilderness. And all the princes and all the people rejoiced, and brought in, and cast into the chest, until they had made an end. And it was so, that at what time the chest was brought unto the king's office by the hand of the Levites, and when they saw that there was much money, the king's scribe and the chief priest's officer came and emptied the chest, and took it, and carried it to its place again. Thus they did day by day, and gathered money in abundance.

And the king and Jehoiada gave it to such as did the work of the service of the house of the Lord; and they hired masons and carpenters to restore the house of the Lord, and also such as wrought iron and brass to repair the house of the Lord. So the workmen wrought, and the work was perfected by them, and they set up the house of God in its state, and strengthened it. And when they had made an end, they brought the rest of the money before the king and Jehoiada, whereof were made vessels for the

house of the Lord, even vessels to minister, and to offer withal, and spoons, and vessels of gold and silver. And they offered burnt offerings in the house of the Lord continually all the days of Jehoiada.

But Jehoiada grew old and was full of days, and he died; an hundred and thirty years old was he when he died.

And they buried him in the city of David among the kings, because he had done good in Israel, and toward God and his house.

Now after the death of Jehoiada came the princes of Judah, and made obeisance to the king. Then the king hearkened unto them. And they forsook the house of the Lord, the God of their fathers, and served the Asherim and the idols: and wrath came upon Judah and Jerusalem for this their guiltiness. Yet he sent prophets to them, to bring them again unto the Lord; and they testified against them: but they would not give ear. And the spirit of God came upon Zechariah the son of Jehoiada the priest; and he stood above the people, and said unto them, "Thus saith God, 'Why transgress ye the commandments of the Lord, that ye cannot prosper? because ye have forsaken the Lord, he hath also forsaken you.' "

And they conspired against him, and stoned him with stones at the commandment of the king in the court of the house of the Lord. Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son. And when he died, he said, "The Lord look upon it, and require it."

And it came to pass at the end of the year, that the

army of the Syrians came up against him: and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoil of them to the king of Damascus. For the army of the Syrians came with a small company of men; and the Lord delivered a very great host into their hand, because they had forsaken the Lord, the God of their fathers. So they executed judgment upon Joash.

And when they were departed from him (for they left him in great diseases), his own servants conspired against him for the blood of the sons of Jehoiada the priest, and slew him on his bed, and he died: and they buried him in the city of David, but they buried him not in the sepulchers of the kings. And these are they that conspired against him; Zabad the son of Shimeath the Ammonitess, and Jehozabad the son of Shimrith the Moabitess. And Amaziah his son reigned in his stead.

AMAZIAH.

A King of Judah Who Was Conquered by a King of Israel.

(The reign of Amaziah began with victory. He defeated the old foes of Judah, the Edomites, in a great battle. He was so filled with foolish pride at this success that he challenged the king of Israel to fight. The king of Israel sent his refusal to this challenge in a very clever little story of the cedar of Lebanon and the thistle. But Amaziah did not heed the warning. Jehoash of Israel came down with his fighting men and not only defeated the overconfident king but actually captured Jerusalem and tore down a part of its walls.)

Amaziah was twenty and five years old when he began to reign; and he reigned twenty and nine years in Jerusalem: and his mother's name was Jehoaddan of Jerusalem. And he did that which was right in the eyes of the Lord, but not with a perfect heart.

Now it came to pass, when the kingdom was established unto him, that he slew his servants which had killed the king his father. But he put not their children to death, but did according to that which is written in the law in the book of Moses, as the Lord commanded, saying, "The fathers shall not die for the children, neither shall the children die for the fathers; but every man shall die for his own sin."

Moreover Amaziah gathered Judah together, and ordered them according to their fathers' houses, under cap-

tains of thousands and captains of hundreds, even all Judah and Benjamin: and he numbered them from twenty years old and upward, and found them three hundred thousand chosen men, able to go forth to war, that could handle spear and shield. He hired also an hundred thousand mighty men of valor, mercenaries, out of Israel for an hundred talents of silver.

But there came a man of God to him, saying, "O king, let not the army of Israel go with thee; for the Lord is not with Israel. But if thou wilt go, do valiantly, be strong for the battle: God shall cast thee down before the enemy; for God hath power to help, and to cast down."

And Amaziah said to the man of God, "But what shall we do for the hundred talents which I have given to the army of Israel?"

And the man of God answered, "The Lord is able to give thee much more than this."

Then Amaziah separated them, to wit, the army that was come to him out of Ephraim, to go home again: wherefore their anger was greatly kindled against Judah, and they returned home in fierce anger.

And Amaziah took courage, and led forth his people, and went to the Valley of Salt, and smote of the children of Seir ten thousand. And other ten thousand did the children of Judah carry away alive, and brought them unto the top of the rock, and cast them down from the top of the rock, so that they all were broken in pieces. But the men of the army which Amaziah sent back, that they should not go with him to battle, fell upon the cities

TOMBS OF THE KINGS, NORTH OF JERUSALEM

From a photograph in the possession of Rev. Louis F. Giroux
of the American International College, Springfield, Mass.,
and used by his kind permission

The Tombs of the Kings, so called, are hewn out of the solid rock

of Judah, from Samaria even unto Beth-horon, and smote of them three thousand, and took much spoil.

Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, that he brought the gods of the children of Seir, and set them up to be his gods, and bowed down himself before them, and burned incense unto them. Wherefore the anger of the Lord was kindled against Amaziah, and he sent unto him a prophet, which said unto him, "Why hast thou sought after the gods of the people, which have not delivered their own people out of thine hand?"

And it came to pass, as he talked with him, that the king said unto him, "Have we made thee of the king's counsel? forbear; why shouldest thou be smitten?"

Then the prophet forebore, and said, "I know that God hath determined to destroy thee, because thou hast done this, and hast not hearkened unto my counsel."

Then Amaziah king of Judah took advice, and sent to Joash, the son of Jehoahaz, the son of Jehu, king of Israel, saying, "Come, let us look one another in the face in battle."

And Joash king of Israel sent to Amaziah king of Judah, saying, "The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, 'Give thy daughter to my son to wife': and there passed by a wild beast that was in Lebanon, and trod down the thistle.

"Thou sayest, 'Lo, I have smitten Edom'; and thine heart lifteth thee up to boast: abide now at home; why shouldest thou meddle to thy hurt, that thou shouldest fall, even thou, and Judah with thee?"

But Amaziah would not hear; for it was of God, that he might deliver them into the hand of their enemies, because they had sought after the gods of Edom. So Joash king of Israel went up; and he and Amaziah king of Judah looked one another in the face in battle at Beth-shemesh, which belongeth to Judah.

And Judah was put to the worse before Israel; and they fled every man to his tent.

And Joash king of Israel took Amaziah king of Judah, the son of Joash the son of Ahaziah, at Beth-shemesh, and brought him to Jerusalem, and broke down the wall of Jerusalem from the gate of Ephraim unto the corner gate, four hundred cubits. And he took all the gold and silver, and all the vessels that were found in the house of God with Obed-edom, and the treasures of the king's house, the hostages also, and returned to Samaria.

And Amaziah the son of Joash king of Judah lived after the death of Joash son of Jehoahaz king of Israel fifteen years.

Now from the time that Amaziah did turn away from following the Lord they made a conspiracy against him in Jerusalem; and he fled to Lachish: but they sent after him to Lachish, and slew him there. And they brought him upon horses, and buried him with his fathers in the city of Judah.

UZZIAH.

A King Who Ruled Wisely and Vigorously, But Who Was Punished Because of Irreverence.

(After the vainglorious Amaziah came Uzziah, a strong and vigorous king. He encouraged agriculture, he rebuilt the walls of Jerusalem and fortified the city in a stronger way. He dug cisterns to water the herds, and had many vineyards and orchards. He was successful in his wars and extended his territory to the west, conquering several Philistine towns. But the story goes on to say that he became so proud of his success and his strength that he attempted to usurp the work of the priests. While he was offering incense in the temple, which he had no right to do, he suddenly became a leper. After that he was forced to live in a house apart by himself while his son acted as regent for him until he died.)

And all the people of Judah took Uzziah, who was sixteen years old, and made him king in place of his father Amaziah. He built Elath, and restored it to Judah, after the king died. Sixteen years old was Uzziah when he began to reign; and he reigned fifty and two years in Jerusalem: and his mother's name name was Jechiliah of Jerusalem. And he did that which was right in the eyes of the Lord, according to all that his father Amaziah had done.

And he set himself to seek God in the days of Zechariah, who had understanding in the vision of God: and as long

as he sought the Lord, God made him to prosper. And he went forth and warred against the Philistines, and broke down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod; and he built cities in the country of Ashdod, and among the Philistines.

And God helped him against the Philistines, and against the Arabians that dwelt in Gur-baal, and the Meunim. And the Ammonites gave gifts to Uzziah: and his name spread abroad even to Egypt; for he grew exceeding strong.

Moreover Uzziah built towers in Jerusalem at the corner gate, and at the valley gate, and at the turning of the wall, and fortified them. And he built towers in the wilderness, and hewed out many cisterns, for he had much cattle; in the lowland also, and in the plain: and he had husbandmen and vinedressers in the mountains and in the fruitful fields; for he loved husbandry.

Moreover Uzziah had an army of fighting men, that went out to war by bands, according to the number of their reckoning made by Jeiel the scribe and Maaseiah the officer, under the hand of Hananiah, one of the king's captains. The whole number of the heads of fathers' houses, even the mighty men of valor, was two thousand and six hundred. And under their hand was a trained army, three hundred thousand and seven thousand and five hundred, that made war with mighty power, to help the king against the enemy. And Uzziah prepared for them, even for all the host, shields, and spears, and helmets, and coats of mail, and bows, and stones for slinging. And he made in Jerusalem engines, invented by cunning men, to be on the towers

JERUSALEM, FROM THE WEST, LOOKING OVER THE POOL IN THE HEAD OF THE VALLEY OF HINNOM

The Jaffa Gate is in the wall a little to the right of the center of the picture. The road in the center is the highway from Jaffa to Jerusalem. The pool in the center is surrounded by Mohammedan graves. The beginning of the road to Bethlehem runs from the Jaffa Gate toward the left, at the base of the wall. The high buildings towering over this road are the Tower of David, on the site of a very ancient fortress. A garrison of Turkish soldiers is still kept there

and upon the battlements, to shoot arrows and great stones. And his name spread far abroad; for he was marvelously helped, till he was strong.

But when he was strong, his heart was lifted up so that he did corruptly, and he trespassed against the Lord his God; for he went into the temple of the Lord to burn incense upon the altar of incense. And Azariah the priest went in after him, and with him fourscore priests of the Lord, that were valiant men: and they withstood Uzziah the king, and said unto him, "It belongeth not unto thee, Uzziah, to burn incense unto the Lord, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honor from the Lord God."

Then Uzziah was angry; and he had a censer in his hand to burn incense; and while he was angry with the priests, the leprosy broke forth in his forehead before the priests in the house of the Lord, beside the altar of incense. And Azariah the chief priest, and all the priests, looked upon him, and, behold, he was leprous in his forehead, and they thrust him out quickly from thence. He himself hastened also to go out, because the Lord had smitten him.

And Uzziah the king was a leper unto the day of his death, and dwelt in a separate house, being a leper; for he was cut off from the house of the Lord: and Jotham his son was over the king's house, ruling the people of the land. So Uzziah died; and they buried him with his fathers in the field of burial which belonged to the kings; for they said, "He is a leper": and Jotham his son reigned.

JOTHAM.

(Jotham reigned, it is said, sixteen years, but for all but two years he was regent in place of his father who could not occupy the throne because of his leprosy. On the whole his reign was good and he was successful in his undertakings.)

Jotham was twenty and five years old when he began to reign; and he reigned sixteen years in Jerusalem: and his mother's name was Jerushah the daughter of Zadok. And he did that which was right in the eyes of the Lord, according to all that his father Uzziah had done: howbeit he entered not into the temple of the Lord. And the people did yet corruptly.

He built the upper gate of the house of the Lord, and on the wall of Ophel he built much. Moreover he built cities in the hill country of Judah, and in the forests he built castles and towers. He fought also with the king of the children of Ammon, and prevailed against them. And the children of Ammon gave him the same year an hundred talents of silver, and ten thousand measures of wheat, and ten thousand of barley. So much did the children of Ammon render unto him, in the second year also, and in the third.

So Jotham became mighty, because he ordered his ways before the Lord his God. He was five and twenty years old when he began to reign, and reigned sixteen years in Jerusalem. And Jotham died, and they buried him in the city of David: and Ahaz his son reigned in his stead.

AHAZ.

(With Ahaz came a period of disaster for Judah. He was a thoroughly depraved character; weak, vacillating, yet obstinate and perverse. He accepted the old idol worship in all its hideous forms, even sacrificing his own children, it is said, to the awful god of fire, Moloch. During his reign the land was swept by waves of invasion, and many people were killed or carried off captive to Damascus and Samaria. He tried to make an alliance with Assyria, but this resulted in his practically becoming a vassal king. He paid a great tribute and stripped the temple bare of its ornamentation and its precious vessels to satisfy the demand.)

Ahaz was twenty years old when he began to reign; and he reigned sixteen years in Jerusalem: and he did not that which was right in the eyes of the Lord, like David his father: but he walked in the ways of the kings of Israel, and made also molten images for Baal. Moreover he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, according to the abominations of the heathen, whom the Lord cast out before the children of Israel. And he sacrificed and burnt incense in the high places, and on the hills, and under every green tree.

Wherefore the Lord his God delivered him into the hand of the king of Syria; and they smote him, and carried away of his a great multitude of captives, and brought them to Damascus. And he was also delivered into the hand of the king of Israel, who smote him with a great slaughter.

For Pekah the son of Remaliah slew in Judah an hun-

dred and twenty thousand in one day, all of them valiant men; because they had forsaken the Lord, the God of their fathers. And Zichri, a mighty man of Ephraim, slew Maaseiah the king's son, and Azrikam the ruler of the house, and Elkanah that was next to the king.

And the children of Israel carried away captive of their brethren two hundred thousand, women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria.

But a prophet of the Lord was there, whose name was Oded: and he went out to meet the host that came to Samaria, and said unto them, "Behold, because the Lord, the God of your fathers, was wroth with Judah, he hath delivered them into your hand, and ye have slain them in a rage which hath reached up unto heaven. And now ye purpose to keep under the children of Judah and Jerusalem for bondmen and bondwomen unto you: but are there not even with you trespasses of your own against the Lord your God? Now hear me therefore, and send back the captives, which ye have taken captive of your brethren: for the fierce wrath of the Lord is upon you."

Then certain of the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against them that came from the war, and said unto them, "Ye shall not bring in the captives hither: for ye purpose that which will bring upon us a trespass against the Lord, to add unto our sins and to our trespass: for our trespass is great, and there is fierce wrath against Israel."

So the armed men left the captives and the spoil before the princes and all the congregation. And the men who have been named rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, the city of palm trees, unto their brethren: then they returned to Samaria.

At that time did King Ahaz send unto the kings of Assyria to help him. For again the Edomites had come and smitten Judah, and carried away captives. The Philistines also had invaded the cities of the lowland, and of the south of Judah, and had taken Beth-shemesh, and Aijalon, and Gederoth, and Soco with the towns thereof, and Timnah with the towns thereof, Gimzo also and the towns thereof: and they dwelt there. For the Lord brought Judah low because of Ahaz king of Israel; for he had dealt wantonly in Judah, and trespassed sore against the Lord. And Tiglath-pileser king of Assyria came unto him, and distressed him, but strengthened him not.

For Ahaz took away a portion out of the house of the Lord, and out of the house of the king and of the princes, and gave it unto the king of Assyria: but it helped him not. And in the time of his distress did he trespass yet more against the Lord, this same King Ahaz. For he sacrificed unto the gods of Damascus. And King Ahaz went to Damascus to meet Tiglath-pileser king of Assyria, and saw the altar that was at Damascus: and King Ahaz sent to Urijah the priest the fashion of the altar, and the pat-

tern of it, according to all the workmanship thereof. And Urijah the priest built an altar: according to all that King Ahaz had sent from Damascus, so did Urijah the priest make it against King Ahaz came from Damascus. And when the king was come from Damascus, the king saw the altar: and the king drew near unto the altar, and offered thereon.

And he burnt his burnt offering and his meal offering, and poured his drink offering, and sprinkled the blood of his peace offerings, upon the altar. And the brazen altar, which was before the Lord, he brought from the forefront of the house, from between his altar and the house of the Lord, and put it on the north side of his altar.

And King Ahaz commanded Urijah the priest, saying, "Upon the great altar burn the morning burnt offering, and the evening meal offering, and the king's burnt offering, and his meal offering, with the burnt offering of all the people of the land, and their meal offering, and their drink offerings; and sprinkle upon it all the blood of the burnt offering, and all the blood of the sacrifice: but the brazen altar shall be for me to inquire by."

Thus did Urijah the priest, according to all that King Ahaz commanded. And King Ahaz cut off the borders of the bases, and removed the laver from off them; and took down the sea from off the brazen oxen that were under it, and put it upon a pavement of stone. And the covered way for the Sabbath that they had built in the house, and the king's entry without, turned he unto the house of the Lord, because of the king of Assyria.

THE POOL OF HEZEKIAH IN JERUSALEM

From a photograph belonging to the Forbes Library, Northampton, Mass., and used by special permission

In the East where the water supply is scanty, pools or reservoirs are made with cement floors to retain water, supplied by surface drainage, by springs, or by conduits conducting the water from a considerable distance. The water supply for Jerusalem comes from reservoirs near Bethlehem, called the "pools of Solomon." The picture shows a pool, now surrounded by houses, in Jerusalem, which is connected by tradition with the name of the great king Hezekiah. This energetic and able ruler certainly built a number of reservoirs so that the city might have water in case of siege. The underground aqueduct, 1,708 feet long, a wonderful piece of ancient engineering skill, leading from Gihon to the upper pool of Siloam, is thought by many to have been his work

HEZEKIAH.

(One of the best and most famous of all the kings of Judah was Hezekiah. He instituted great reforms and overthrew idol worship of all kinds. He even destroyed the brazen serpent made by Moses, which had become an object of worship. He was successful in his campaigns against the Philistines. He fortified Jerusalem as it had been done before. He was a lover of music and literature, and is said to have written many hymns. The greatest event of his reign was the successful defense of Jerusalem against the hordes of Sennacherib.)

Hezekiah began to reign when he was five and twenty years old; and he reigned nine and twenty years in Jerusalem: and his mother's name was Abijah, the daughter of Zechariah. And he did that which was right in the eyes of Jehovah, according to all that David his father had done. He in the first year of his reign, in the first month, opened the doors of the house of Jehovah, and repaired them.

And he brought in the priests and the Levites, and gathered them together into the broad place on the east, and said unto them, "Hear me, ye Levites; now sanctify yourselves, and sanctify the house of Jehovah, the God of your fathers, and carry forth the filthiness out of the holy place. For our fathers have trespassed, and done that which was evil in the sight of Jehovah our God, and have forsaken him, and have turned away their faces from

the habitation of Jehovah, and turned their backs. Also they have shut up the doors of the porch, and put out the lamps, and have not burned incense nor offered burnt offerings in the holy place unto the God of Israel. Wherefore the wrath of Jehovah was upon Judah and Jerusalem, and he hath delivered them to be tossed to and fro, to be an astonishment, and an hissing, as ye see with your eyes. For, lo, our fathers have fallen by the sword, and our sons and our daughters and our wives are in captivity for this. Now it is in my heart to make a covenant with the Lord, the God of Israel, that his fierce anger may turn away from us. My sons, be not now negligent: for the Lord hath chosen you to stand before him, to minister unto him, and that ye should be his ministers, and burn incense."

Then the Levites arose, and they gathered their brethren, and sanctified themselves, and went in, according to the commandment of the king by the words of the Lord, to cleanse the house of the Lord. And the priests went in unto the inner part of the house of the Lord, to cleanse it, and brought out all the uncleanness that they found in the temple of the Lord into the court of the house of the Lord. And the Levites took it, to carry it out to the brook Kidron. Now they began on the first day of the first month to sanctify, and on the eighth day of the month came they to the porch of the Lord; and they sanctified the house of the Lord in eight days: and on the sixteenth day of the first month they made an end.

Then they went in to Hezekiah the king within the palace, and said, "We have cleansed all the house of the

Lord, and the altar of burnt offering, with all the vessels thereof, and the table of showbread, with all the vessels thereof. Moreover all the vessels, which King Ahaz in his reign did cast away when he trespassed, have we prepared and sanctified; and, behold, they are before the altar of the Lord."

Then Hezekiah the king arose early, and gathered the princes of the city, and went up to the house of the Lord. And they brought seven bullocks, and seven rams, and seven lambs, and seven he-goats, for a sin offering for the kingdom, and for the sanctuary and for Judah. And he commanded the priests the sons of Aaron to offer them on the altar of the Lord. So they killed the bullocks, and the priests received the blood, and sprinkled it on the altar: and they killed the rams, and sprinkled the blood upon the altar: they killed also the lambs, and sprinkled the blood upon the altar.

And they brought near the he-goats for the sin offering before the king and the congregation; and they laid their hands upon them: and the priests killed them, and they made a sin offering with their blood upon the altar, to make atonement for all Israel: for the king commanded that the burnt offering and the sin offering should be made for all Israel. And he set the Levites in the house of the Lord with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet: for the commandment was of the Lord by his prophets.

And the Levites stood with the instruments of David,

and the priests with the trumpets. And Hezekiah commanded to offer the burnt offering upon the altar. And when the burnt offering began, the song of the Lord began also, and the trumpets, together with the instruments of David king of Israel. And all the congregation worshiped, and the singers sang, and the trumpeters sounded; all this continued until the burnt offering was finished. And when they had made an end of offering, the king and all that were present with him bowed themselves and worshiped. Moreover Hezekiah the king and the princes commanded the Levites to sing praises unto the Lord with the words of David, and of Asaph the seer. And they sang praises with gladness, and they bowed their heads and worshiped.

Then Hezekiah answered and said, "Now ye have consecrated yourselves unto the Lord, come near and bring sacrifices and thank offerings into the house of the Lord."

And the congregation brought in sacrifices and thank-offerings; and as many as were of a willing heart brought burnt offerings.

So the service of the house of the Lord was set in order. And Hezekiah rejoiced, and all the people, because of that which God had prepared for the people: for the thing was done suddenly.

And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the Lord at Jerusalem, to keep the passover unto the Lord, the God of Israel. For the king had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the passover in the second month.

THE POOL OF SILOAM

In connection with the "Pool of Siloam" a most interesting discovery has been made. A tunnel hewn in the rock carries the water down the west side of the Kidron Valley to a pool in the Tyropœon, so that it might be used by the people in the lower part of the city. In June, 1880, an inscription was discovered near the mouth of this tunnel which says that the work was carried on from both ends, that the workmen met in the middle, and that the length was 1,200 cubits. It is generally supposed that the tunnel was made during the reign of King Hezekiah

For they could not keep it at that time, because the priests had not sanctified themselves in sufficient number, neither had the people gathered themselves together to Jerusalem. And the thing was right in the eyes of the king and of all the congregation.

So they established a decree to make proclamation throughout all Israel, from Beer-sheba even to Dan, that they should come to keep the passover unto the Lord, the God of Israel, at Jerusalem: for they had not kept it in great numbers in the way it is written. So the messengers went with the letters from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, "Ye children of Israel, turn again unto the Lord, the God of Abraham, Isaac, and Israel, that he may return to the remnant that are escaped of you out of the hand of the kings of Assyria. And be not ye like your fathers, and like your brethren, which trespassed against the Lord, the God of their fathers, so that he gave them up to desolation, as ye see. Now be ye not stiff-necked, as your fathers were; but yield yourselves unto the Lord, and enter into his sanctuary, which he hath sanctified for ever, and serve the Lord your God, that his fierce anger may turn away from you. For if ye turn again unto the Lord, your brethren and your children shall find compassion before them that led them captive, and shall come again into this land: for the Lord your God is gracious and merciful, and will not turn away his face from you, if ye return unto him."

So the messengers passed from city to city through

Ephraim and Manasseh, even unto Zebulun: but they laughed them to scorn, and mocked them. Nevertheless some of the people of Asher and Manasseh and of Zebulun humbled themselves and came to Jerusalem. Also in Judah was the hand of God to give them one heart, to do the commandment of the king and of the princes by the word of the Lord. And there assembled at Jerusalem many people to keep the feast of unleavened bread in the second month, a very great congregation. And they arose and took away the altars that were in Jerusalem, and all the altars for incense took they away, and cast them into the brook Kidron. Then they killed the passover on the fourteenth day of the second month: and the priests and the Levites were ashamed, and sanctified themselves, and brought burnt offerings into the house of the Lord. And they stood in their place after their order, according to the law of Moses the man of God: the priests sprinkled the blood, which they received of the hand of the Levites. For there were many in the congregation that had not sanctified themselves: therefore the Levites had the charge of killing the passovers for every one that was not clean, to sanctify them unto the Lord. For a multitude of the people, even many of Ephraim and Manasseh, Issachar and Zebulun, had not cleansed themselves, yet did they eat the passover otherwise than it is written. For Hezekiah had prayed for them, saying, "The good Lord pardon every one that setteth his heart to seek God, the Lord, the God of his fathers, though he be not cleansed according to the purification of the sanctuary."

And the Lord hearkened to Hezekiah, and healed the people. And the children of Israel that were present at Jerusalem kept the feast of unleavened bread seven days with great gladness: and the Levites and the priests praised the Lord day by day, singing with loud instruments unto the Lord. And Hezekiah spoke comfortably unto all the Levites that were well skilled in the service of the Lord. So they did eat throughout the feast for the seven days, offering sacrifices of peace offerings, and making confession to the Lord, the God of their fathers. And the whole congregation took counsel to keep other seven days: and they kept other seven days with gladness. For Hezekiah king of Judah did give to the congregation for offerings a thousand bullocks and seven thousand sheep; and the princes gave to the congregation a thousand bullocks and ten thousand sheep: and a great number of priests sanctified themselves. And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced. So there was great joy in Jerusalem: for since the time of Solomon the son of David king of Israel there was not the like in Jerusalem. Then the priests the Levites arose and blessed the people: and their voice was heard, and their prayer came up to his holy habitation, even unto heaven.

Now when all this was finished, all Israel that were present went out to the cities of Judah, and broke in pieces the pillars, and hewed down the Asherim, and broke down the high places and the altars out of all Judah and Ben-

jamin, in Ephraim also and Manasseh, until they had destroyed them all. Then all the children of Israel returned, every man to his possession, into their own cities. And Hezekiah appointed the courses of the priests and the Levites after their courses, every man according to his service, both the priests and the Levites, for burnt offerings and for peace offerings, to minister, and to give thanks, and to praise in the gates of the camp of the Lord. He appointed also the king's portion of his substance for the burnt offerings, to wit, for the morning and evening burnt offerings, and the burnt offerings for the Sabbaths, and for the new moons, and for the set feasts, as it is written in the law of the Lord.

Moreover he commanded the people that dwelt in Jerusalem to give the portion of the priests and the Levites, that they might give themselves to the law of the Lord. And as soon as the commandment came abroad, the children of Israel gave in abundance the first fruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all things brought they in abundantly. And the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the tithe of dedicated things which were consecrated unto the Lord their God, and laid them by heaps. In the third month they began to lay the foundation of the heaps, and finished them in the seventh month. And when Hezekiah and the princes came and saw the heaps, they blessed the Lord, and his people Israel. Then Hezekiah questioned with the priests and the Levites concerning the

DIGGING IN THE MOUND WHICH COVERS THE ANCIENT CITY OF LACHISH

From a photograph of the Palestine Exploration Fund and used by special permission

Lachish, a very ancient city, was captured by the Hebrews when they first came into Palestine. It was an important military post, guarding the passes into southern Judea. It was captured by Sennacherib in the great raid when he took "all the fenced cities of Judah." Assyrian sculpture has been found depicting this siege of Lachish. About 120 years later, the city was again captured by Nebuchadnezzar when he carried the people into captivity. When the people returned it was again occupied. The pictures show the excavation in the mound which covers the site of this very ancient city. In this mound there are 14 layers of ruins one above the other. Important tablets dating before the first occupation of the Hebrews have been found

heaps. And Azariah the chief priest, of the house of Zadok, answered him and said, "Since the people began to bring the oblations into the house of the Lord, we have eaten and had enough, and have left plenty: for the Lord hath blessed his people; and that which is left is this great store." Then Hezekiah commanded to prepare chambers in the house of the Lord; and they prepared them.

After these things, and this faithfulness, Sennacherib king of Assyria came, and entered into Judah, and encamped against the fenced cities, and thought to win them for himself. And when Hezekiah saw that Sennacherib was come, and that he intended to fight against Jerusalem, he took counsel with his princes and his mighty men to stop the waters of the fountains which were without the city; and they helped him. So there was gathered many people together, and they stopped all the fountains, and the brook that flowed through the midst of the land, saying, "Why should the kings of Assyria come, and find much water?"

And he took courage, and built up all the wall that was broken down, and raised it up to the towers, and the other wall without, and strengthened Millo in the city of David, and made weapons and shields in abundance. And he set captains of war over the people, and gathered them together to him in the broad place at the gate of the city, and spoke encouragingly to them, saying, "Be strong and of a good courage, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there is a greater with us than with him: with him is

an arm of flesh; but with us is the Lord our God to help us, and to fight our battles." And the people rested themselves upon the words of Hezekiah king of Judah.

After this did Sennacherib king of Assyria send his servants to Jerusalem (now he was before Lachish, and all his army with him), unto Hezekiah king of Judah, and unto all Judah that were at Jerusalem, saying, "Thus saith Sennacherib king of Assyria, Whereon do ye trust, that ye abide the siege in Jerusalem? Doth not Hezekiah persuade you, to give you over to die by famine and by thirst, saying, 'The Lord our God shall deliver us out of the hand of the king of Assyria'? Hath not the same Hezekiah taken away his high places and his altars, and commanded Judah and Jerusalem, saying, 'Ye shall worship before one altar, and upon it shall ye burn incense'? Know ye not what I and my fathers have done unto all the peoples of the lands? Were the gods of the nations of the lands any ways able to deliver their land out of my hand? Who was there among all the gods of those nations which my fathers utterly destroyed, that could deliver his people out of my hand, that your God should be able to deliver you out of my hand? Now therefore let not Hezekiah deceive you, nor persuade you on this manner, neither believe ye him: for no god of any nation or kingdom was able to deliver his people out of my hand, and out of the hand of my fathers: how much less shall your God deliver you out of my hand?"

And his servants spoke yet more against the Lord God, and against his servant Hezekiah. He wrote also letters,

to ridicule the Lord, the God of Israel, and to speak against him, saying, "As the gods of the nations of the lands, which have not delivered their people out of my hand, so shall not the God of Hezekiah deliver his people out of my hand."

And they cried with a loud voice in the Hebrew language unto the people of Jerusalem that were on the wall, to affright them, and to trouble them; that they might take the city.

And they spoke of the God of Jerusalem, as of the gods of the peoples of the earth, which are the work of men's hands. And Hezekiah the king, and Isaiah the prophet the son of Amoz, prayed because of this, and cried to heaven. And the Lord sent an angel, which cut off all the mighty men of valor, and the leaders and captains, in the camp of the king of Assyria. So he returned with shame of face to his own land. And when he was come into the house of his god, his own children slew him there with the sword.

Thus the Lord saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all other, and guided them on every side. And many brought gifts unto the Lord to Jerusalem, and precious things to Hezekiah king of Judah: so that he was exalted in the sight of all nations from thenceforth.

In those days Hezekiah was sick even unto death: and he prayed unto the Lord; and he spoke unto him, and gave him a sign. But Hezekiah rendered not again accord-

ing to the benefit done unto him; for his heart was lifted up: therefore there was wrath upon him, and upon Judah and Jerusalem. Notwithstanding Hezekiah humbled himself for the pride of his heart, both he and the inhabitants of Jerusalem, so that the wrath of the Lord came not upon them in the days of Hezekiah.

And Hezekiah had exceeding much riches and honor: and he provided him treasuries for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of goodly vessels; storehouses also for the increase of corn and wine and oil; and stalls for all manner of beasts, and flocks in folds.

Moreover he provided him cities, and possessions of flocks and herds in abundance: for God had given him very much substance.

This same Hezekiah also stopped the upper spring of the waters of Gihon, and brought them straight down on the west side of the city of David. And Hezekiah prospered in all his works.

And Hezekiah died and they buried him in the ascent of the sepulchers of the sons of David: and all Judah and the inhabitants of Jerusalem did him honor at his death. And Manasseh his son reigned in his stead.*

*The story of the relations between Hezekiah the king and Isaiah the prophet will be found in Vol. V. of this series.

THE DESTRUCTION OF SENNACHERIB

The Assyrian came down like the wolf on the fold,
And his cohorts were gleaming in purple and gold;
And the sheen of their spears was like stars on the sea,
When the blue wave rolls nightly on deep Galilee.

Like the leaves of the forest when summer is green,
That host with their banners at sunset were seen;
Like the leaves of the forest when autumn hath blown,
That host on the morrow lay withered and strown.

For the Angel of Death spread his wings on the blast,
And breathed in the face of the foe as he passed;
And the eyes of the sleepers waxed deadly and chill,
And their hearts but once heaved, and forever grew still!

And there lay the steed with his nostrils all wide,
But through them there rolled not the breath of his pride
And the foam of his gasping lay white on the turf,
And cold as the spray of the rock-beating surf.

And there lay the rider distorted and pale,
With the dew on his brow and the rust on his mail;
And the tents were all silent, the banners alone.
The lances unlifted, the trumpet unblown.

And the widows of Ashur are loud in their wail,
And the idols are broke in the temple of Baal;
And the might of the Gentile, unsmote by the sword,
Hath melted like snow in the glance of the Lord!

-Lord Byron.

HYMN BY THE EUPHRATES

O Thou that wilt not break the bruisèd reed,
Nor heap fresh ashes on the mourner's brow,
Nor rend anew the wounds that inly bleed,
The only balm of our afflictions Thou,
Teach us to bear Thy chastening wrath, O God!
To kiss with quivering lips—still humbly kiss Thy rod!

We bless Thee, Lord, though far from Judah's land;
Though our worn limbs are black with stripes and chains;
Though for stern foes we till the burning sand;
And reap, for others' joy, the summer plains;
We bless Thee, Lord, for Thou art gracious still,
Ev'n though this last black drop o'erflow our cup of ill!

Forgive, forgive,—even should our full hearts break;
The broken heart Thou wilt not, Lord, despise;
Ah! Thou art still too gracious to forsake,
Though Thy strong hand so heavily chastise.
Hear all our prayers, hear not our murmurs, Lord;
And, though our lips rebel, still make Thyself adored.

—*Henry Hart Milman.*

MANASSEH.

(Manasseh began his reign by doing every evil thing he could possibly think of; he sacrificed to all the heathen idols and made his own children "pass through the fire." In the book of Chronicles it is said that he was taken captive and carried away to Babylon. Here he repented of his many sins, and became a good and holy man.)

Manasseh was twelve years old when he began to reign; and he reigned fifty and five years in Jerusalem. And he did that which was evil in the sight of the Lord, after the abominations of the heathen, whom the Lord cast out before the children of Israel. For he built again the high places which Hezekiah his father had broken down; and he reared up altars for the idols of Baal, and made Asheroth, and worshiped all the host of heaven, and served them. And he built altars in the house of the Lord, whereof the Lord said, "In Jerusalem shall my name be for ever." And he built altars for all the host of heaven in the two courts of the house of the Lord. He also made his children to pass through the fire in the valley of the son of Hinnom: and he practiced augury, and used enchantments, and practiced sorcery, and dealt with them that had familiar spirits, and with wizards: he wrought much evil in the sight of the Lord, to provoke him to anger.

And he set the graven image of the idol, which he had made, in the house of God, of which God said to David

and to Solomon his son, "In this house, and in Jerusalem, which I have chosen out of all the tribes of Israel, will I put my name for ever: neither will I any more remove the foot of Israel from off the land which I have appointed for your fathers; if only they will observe to do all that I have commanded them, even all the law and the statutes and the ordinances by the hand of Moses."

But they hearkened not: and Manasseh seduced them to do that which is evil more than did the nations, whom the Lord destroyed before the children of Israel. And the Lord spoke by his servants the prophets, saying, "Because Manasseh king of Judah hath done these abominations, and hath done wickedly above all that the Amorites did, which were before him, and hath made Judah also to sin with his idols: therefore thus saith the Lord, the God of Israel, 'Behold, I bring such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as a man wipeth a dish, wiping it and turning it upside down. And I will cast off the remnant of my inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies; because they have done that which is evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even unto this day.' "

Moreover Manasseh made Judah and the inhabitants of Jerusalem to err, so that they did evil more than did

the nations, whom the Lord destroyed before the children of Israel. And the Lord spoke to Manasseh, and to his people: but they gave no heed. Wherefore the Lord brought upon them the captains of the host of the king of Assyria, who took Manasseh in chains, and bound him with fetters, and carried him to Babylon. And when he was in distress, he besought the Lord his God, and humbled himself greatly before the God of his fathers. And he prayed unto him; and he was intreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord he was God.

(God forgave his sin, and he went back to his kingdom to serve him all the rest of his life.)

Now after this he built an outer wall to the city of David, on the west side of Gihon, in the valley, even to the entering in at the fish gate; and he compassed about Ophel, and raised it up a very great height: and he put valiant captains in all the fenced cities of Judah. And he took away the strange gods, and the idol out of the house of the Lord, and all the altars that he had built in the mount of the house of the Lord, and in Jerusalem, and cast them out of the city. And he built up the altar of the Lord, and offered thereon sacrifices of peace offerings and of thanksgiving, and commanded Judah to serve the Lord, the God of Israel. Nevertheless the people sacrificed still in the high places, but only unto the Lord their God. So Manasseh died and they buried him in his own house: and Amon his son reigned in his stead.

THE PRAYER OF MANASSEH.

(In the Apocrypha* is found a prayer which is said to have been the prayer of Manasseh, king of Judah, while he was in captivity in Babylon. It is certainly a very beautiful prayer for forgiveness and pardon.)

"O Lord Almighty, that art in heaven, thou God of our fathers, of Abraham, and Isaac, and Jacob, and of their righteous race; who hast made heaven and earth, with all the ornament thereof; who hast bound the sea by the word of thy commandment; who hast shut up the deep, and sealed it by thy terrible and glorious name; whom all things fear, yea, tremble before thy power; for the majesty of thy glory cannot be borne, and the anger of thy threatening toward sinners is irresistible: thy merciful promise is unmeasurable and unsearchable; for thou art the Lord Most High, of great compassion, longsuffering and abundant in mercy, and repentest of bringing evils upon men. Thou, O Lord, according to thy great goodness hast promised repentance and forgiveness to them that have sinned against thee: and of thine infinite mercies hast appointed repentance unto sinners, that they may be saved. Thou therefore, O Lord, that art the God of the just, hast not appointed repentance to the just, to Abraham, and Isaac, and Jacob, who have not sinned against thee; but thou hast appointed repentance unto me that am a sinner: for I have sinned above the number of the sands of the sea. My transgressions are multiplied, O Lord: my transgres-

*See note at the end of the volume.

sions are multiplied, and I am not worthy to behold and see the height of heaven for the multitude of mine iniquities. I am bowed down with many iron bands, that I cannot lift up mine head by reason of my sins, neither have I any respite: for I have provoked thy wrath, and done that which is evil before thee: I did not thy will, neither kept I thy commandments: I have set up abominations, and have multiplied detestable things. Now therefore I bow the knee of mine heart, beseeching thee of grace. I have sinned, O Lord, I have sinned, and I acknowledge mine iniquities: but, I humbly beseech thee, forgive me, O Lord, forgive me, and destroy me not with mine iniquities. Be not angry with me for ever, by reserving evil for me; neither condemn me into the lower parts of the earth. For thou, O Lord, art the God of them that repent; and in me thou wilt show all thy goodness: for thou wilt save me, that am unworthy, according to thy great mercy. And I will praise thee forever all the days of my life: for all the host of heaven doth sing thy praise, and thine is the glory for ever and ever. Amen."

AMON.

(Amon failed to profit by his father's experience, but turned again to idolatry. After only two years on the throne, he was assassinated by his own courtiers, who probably expected to make one of their own number king. In this, however, they were disappointed, for the people insisted upon making the son of Amon, Josiah, a little boy only eight years old, the king.)

Amon was twenty and two years old when he began to reign; and he reigned two years in Jerusalem. And he did that which was evil in the sight of the Lord, as did Manasseh his father: and Amon sacrificed unto all the graven images which Manasseh his father had made, and served them. And he humbled not himself before the Lord, as Manasseh his father had humbled himself; but this same Amon trespassed more and more. And his servants conspired against him, and put him to death in his own house. But the people of the land slew all them that had conspired against King Amon; and the people of the land made Josiah his son king in his stead.

JOSIAH.

The Story of the Little Boy Who Became a Good King.

(The reign of Josiah was marked by one of the most sweeping and important reforms in the history of Judah. For the first ten years of his reign, until the king reached the age of eighteen, things went in much the old idolatrous way. Then the young king began to assert himself with spirit. First he ordered repairs made upon the temple, which had fallen into decay and ruin. While these repairs were going on, Hilkiah, the high priest, made a great discovery. He found an old book of the law. He hastened to tell Shaphan the scribe, who in turn told the king. When the king read this book, and discovered how the nation had disobeyed the law he was in great distress. He called an assembly of all the people and the law was read to them. Then he ordered a great reform. The idols were all swept away, and the old law was established everywhere. But after all, this good king met a sad fate. A great army of the Egyptians advanced against the country. They were not intending to destroy Judah, but Josiah, fearing that the nation was in danger, went out to fight them. They met in the great battle of Megiddo. The army of Judah was destroyed, and Josiah, mortally wounded by the arrows of the Egyptian archers, was taken back to Jerusalem to die.)

Josiah was eight years old when he began to reign; and he reigned thirty and one years in Jerusalem. And he did that which was right in the eyes of the Lord, and walked in all the way of David his father, and turned not aside to the right hand or to the left.

And it came to pass in the eighteenth year of King Josiah, that the king sent Shaphan the son of Azaliah, the son of Meshullam, the scribe, to the house of the Lord, saying, "Go up to Hilkiah the high priest, that he may make account of the money which is brought into the house of the Lord, which the keepers of the door have gathered of the people: and let them deliver it into the hand of the workmen that have the oversight of the house of the Lord: and let them give it to the workmen which are in the house of the Lord, to repair the breaches of the house; unto the carpenters, and to the builders, and to the masons; and for buying timber and hewn stone to repair the house." Howbeit there was no reckoning made with them of the money that was delivered into their hand; for they dealt faithfully.

And Hilkiah the priest said unto Shaphan the scribe, "I have found the book of the law in the house of the Lord."

And Hilkiah delivered the book to Shaphan, and he read it. And Shaphan the scribe came to the king, and brought the king word again, and said, "Thy servants have emptied out the money that was found in the house, and have delivered it into the hand of the workmen that have the oversight of the house of the Lord."

And Shaphan the scribe told the king, saying, "Hilkiah the priest hath given me a book."

And Shaphan read it before the king. And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes. And the king commanded Hilkiah the priest, and the king's officers, saying,

"Go ye, inquire of the Lord for me, and for the people, and for all Judah, concerning the words of this book that is found: for great is the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us."

So Hilkiah the priest, and the king's officers went to Huldah the prophetess, who said, "Thus saith the Lord, 'Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the words of the book which the king of Judah hath read: because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the work of their hands; therefore my wrath shall be kindled against this place, and it shall not be quenched.' But unto the king of Judah, who sent you to inquire of the Lord, thus shall ye say to him, 'Thus saith the Lord, the God of Israel: As touching the words which thou hast heard, because thine heart was tender, and thou didst humble thyself before the Lord, when thou heardest what I spoke against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before me; I also have heard thee, saith the Lord. Therefore, behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil which I will bring upon this place.' "

And they brought the king word again. And the king sent, and they gathered unto him all the elders of Judah and of Jerusalem. And the king went up to the house

of the Lord, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great: and he read in their ears all the words of the book of the covenant which was found in the house of the Lord. And the king stood by the pillar, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and all his soul, to confirm the words of this covenant that were written in this book: and all the people consented to the covenant. And the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the Lord all the vessels that were made for Baal, and for the Asherah, and for all the host of heaven: and he burned them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Beth-el.

And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven. And he brought out the Asherah from the house of the Lord, without Jerusalem, unto the brook Kidron, and burned it at the brook Kidron, and beat it to dust, and cast the dust thereof upon the graves of the common people. And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burned incense, from Geba to Beer-

sheba; and he broke down the high places of the gates that were at the entering in of the gate of Joshua the governor of the city, which were on a man's left hand at the gate of the city. Nevertheless the priests of the high places came not up to the altar of the Lord in Jerusalem, but they did eat bread among their brethren. And he defiled Topheth, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech. And he took away the horses that the kings of Judah had given to the sun; and he burned the chariots of the sun with fire. And the altars that were on the roof of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which Manasseh had made in the two courts of the house of the Lord, did the king break down, and beat them down from thence, and cast the dust of them into the brook Kidron. And the high places that were before Jerusalem, which were on the right hand of the mount of corruption, which Solomon the king of Israel had builded for heathen gods, did the king defile.

Moreover the altar that was at Beth-el, and the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, even that altar and the high place he broke down; and he burned the high place and beat it to dust, and burned the Asherah.

And the king commanded all the people, saying, "Keep the passover unto the Lord your God, as it is written in this book of the covenant." Surely there was not kept such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah.

But in the eighteenth year of King Josiah was this passover kept to the Lord in Jerusalem. And like unto him was there no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him. Notwithstanding the Lord turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the provocations with which Manasseh had provoked him. And the Lord said, "I will remove Judah also out of my sight, as I have removed Israel, and I will cast off this city which I have chosen, even Jerusalem, and the house of which I said, 'My name shall be there.' "

After all this, when Josiah had prepared the temple, Neco king of Egypt went up to fight against Carchemish by Euphrates: and Josiah went out against him. But he sent ambassadors to him, saying, "What have I to do with thee, thou king of Judah? I come not against thee this day, but against the house wherewith I have war; and God hath commanded me to make haste: forbear thee from meddling with God, who is with me, that he destroy thee not."

Nevertheless Josiah would not turn his face from him, but disguised himself, that he might fight with him, and hearkened not unto the words of Neco, from the mouth of God, and came to fight in the valley of Megiddo. And the archers shot at King Josiah; and the king said to his servants, "Take me away; for I am sore wounded." So his servants took him out of the chariot, and put him in

the second chariot that he had, and brought him to Jerusalem; and he died, and was buried in the sepulchers of his fathers. And all Judah and Jerusalem mourned for Josiah.

And Jeremiah lamented for Josiah: and all the singing men and singing women spoke of Josiah in their lamentations, unto this day; and they made them an ordinance in Israel: and, behold, they are written in the lamentations.

(Another account of the reformation of Josiah and his death is taken from the Apocrypha.*)

And Josiah held the passover in Jerusalem unto his Lord, and offered the passover the fourteenth day of the first month; having set the priests according to their daily courses, being arrayed in their vestments, in the temple of the Lord. And he spoke unto the Levites, the temple-servants of Israel, that they should hallow themselves unto the Lord, to set the holy ark of the Lord in the house that King Solomon the son of David had built: and said, "Ye shall no more have need to bear it upon your shoulders: now therefore serve the Lord your God, and minister unto his people Israel, and prepare you after your fathers' houses and kindreds, according to the writing of David king of Israel, and according to the magnificence of Solomon his son: and standing in the holy place according to the several divisions of the families of you the Levites, who minister in the presence of your brethren the children of Israel, offer the passover in order, and make ready the sacrifices

*See note at the end of the volume.

for your brethren, and keep the passover according to the commandment of the Lord, which was given unto Moses."

Thus were the things that belonged to the sacrifices of the Lord accomplished in that day, in holding the passover, and offering sacrifices upon the altar of the Lord, according to the commandment of King Josiah. So the children of Israel which were present at that time held the passover, and the feast of unleavened bread seven days. And such a passover was not held in Israel since the time of the prophet Samuel. Yea, all the kings of Israel held not such a passover as Josiah, and the priests, and the Levites, and the Jews, held with all Israel that were present in their dwelling place at Jerusalem. In the eighteenth year of the reign of Josiah was this passover held. And the works of Josiah were upright before his Lord with a heart full of godliness. Moreover the things that came to pass in his days have been written in times past, concerning those that sinned, and did wickedly against the Lord above every people and kingdom, and how they grieved him exceedingly, so that the words of the Lord were confirmed against Israel.

Now after all these acts of Josiah it came to pass, that Pharaoh the king of Egypt came to raise war at Carchemish upon Euphrates: and Josiah went out against him. But the king of Egypt sent to him, saying, "What have I to do with thee, O king of Judah? I am not sent out from the Lord God against thee; for my war is upon Euphrates: and now the Lord is with me, yea, the Lord is with me hasting me forward: depart from me, and be not against the Lord."

Howbeit Josiah did not turn back unto his chariot, but undertook to fight with him, not regarding the words of the prophet Jeremiah spoken by the mouth of the Lord: but joined battle with him in the plain of Megiddo, and the princes came down against King Josiah. Then said the king unto his servants, "Carry me away out of the battle; for I am very weak." And immediately his servants carried him away out of the host.

Then got he up upon his second chariot; and being brought back to Jerusalem he died, and was buried in the sepulcher of his fathers. And in all the land they mourned for Josiah; and Jeremiah the prophet lamented for Josiah, and the chief men with the women made lamentation for him, unto this day: and this was given out for an ordinance to be done continually in all the nation of Israel.

JEHOAHAZ.

(Jehoahaz was the third son of Josiah, but was made king after the death of his father over the heads of his brothers. His reign lasted only three months. Neco the Egyptian, conqueror of Josiah at Megiddo, sent a detachment to Jerusalem which deposed the king and took him away captive to Egypt.)

Then the people of the land took Jehoahaz the son of Josiah, and made him king in his father's stead in Jerusalem. Jehoahaz was twenty and three years old when he began to reign; and he reigned three months in Jerusalem. And the king of Egypt deposed him at Jerusalem, and took tribute from the land, an hundred talents of silver and a talent of gold. And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and changed his name to Jehoiakim. And Neco took Jehoahaz his brother, and carried him to Egypt.

AN OLD STREET OF JERUSALEM

JEHOIAKIM.

(The Egyptians who deposed Jehoahaz put Eliakim, whose name they changed to Jehoiakim, on the throne and he became during his reign of eleven years one of the worst and most idolatrous kings who ever sat upon the throne. He persecuted the prophets of his time, and especially Jeremiah. His hatred of this great prophet, and how he put him in the foulest dungeon of Jerusalem, is told elsewhere.* The following is one of the prophet's fierce denunciations of this wicked king:)—

"Thus saith the Lord: Go down to the house of the king of Judah, and speak there this word, and say, 'Hear the word of the Lord, O king of Judah, that sittest upon the throne of David, thou, and thy servants, and thy people that enter in by these gates. Thus saith the Lord: Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong, do no violence, to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place. For if ye do this thing indeed, then shall there enter in by the gates of this house kings sitting upon the throne of David, riding in chariots and on horses, he, and his servants, and his people. But if ye will not hear these words, I swear by myself, saith the Lord, that this house shall become a desolation.' For thus saith the Lord concerning the house of

*In Volume V. of this series.

the king of Judah: 'Thou art Gilead unto me, and the head of Lebanon: yet surely I will make thee a wilderness, and cities which are not inhabited. And I will prepare destroyers against thee, every one with his weapons: and they shall cut down thy choice cedars, and cast them into the fire. And many nations shall pass by this city, and they shall say every man to his neighbor, Wherefore hath the Lord done thus unto this great city? Then they shall answer, Because they forsook the covenant of the Lord their God, and worshiped other gods, and served them.'

"Weep ye not for the dead, neither bemoan him: but weep sore for him who goeth away; for he shall return no more, nor see his native country. For thus saith the Lord touching Shallum* the son of Josiah, king of Judah, who reigned instead of Josiah his father, who went forth out of this place: 'He shall not return thither any more; but in the place whither they have led him captive, there shall he die, and he shall see this land no more.'

"Woe unto him who buildeth his house by unrighteousness, and his chambers by injustice; who useth his neighbor's service without wages, and giveth him not his hire; who saith, 'I will build me a wide house and spacious chambers,' and cutteth him out windows; and it is ceiled with cedar, and painted with vermilion.

"Shalt thou reign, because thou strivest to excel in cedar? did not thy father eat and drink, and do judgment and justice? then it was well with him. He judged the

*This was perhaps the original name of Jehoahaz, the preceding king, who after his brief reign had been carried captive to Egypt.

cause of the poor and needy; then it was well. 'Was not this to know me?' saith the Lord.

"But thine eyes and thine heart are not but for thy covetousness, and to shed innocent blood, and for oppression, and for violence, to do it. Therefore thus saith the Lord concerning Jehoiakim the son of Josiah, king of Judah: They shall not lament for him, saying 'Ah, my brother!' or, 'Ah sister!' they shall not lament for him, saying, 'Ah lord!' or, 'Ah his glory!'

'He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem.

"Go up to Lebanon, and cry; and lift up thy voice in Bashan: and cry from Abarim; for all thy lovers are destroyed. I spake unto thee in thy prosperity; but thou saidst, 'I will not hear.' This hath been thy manner from thy youth, that thou obeyedst not my voice. The wind shall feed all thy shepherds, and thy lovers shall go into captivity: surely then shalt thou be ashamed and confounded for all thy wickedness. O inhabitant of Lebanon, that makest thy nest in the cedars, how greatly to be pitied shalt thou be when pangs come upon thee! 'As I live,' saith the Lord, 'though Jehoiachin the son of Jehoiakim king of Judah were the signet upon my right hand, yet would I pluck thee thence; and I will give thee into the hand of them that seek thy life, and into the hand of them of whom thou art afraid, even into the hand of Nebuchadnezzar king of Babylon, and into the hand of the Chaldeans. And I will cast thee out, and thy mother who bore thee, into another country, where ye were not born; and there shall

ye die. But to the land whereunto their soul longeth to return, thither shall they not return.'

"Is this man Jehoiachin a despised broken vessel? is he a vessel wherein is no pleasure? wherefore are they cast out, he and his seed, and are cast into the land which they know not? O earth, earth, earth, hear the word of the Lord.

"Thus saith the Lord, 'Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.'

" 'Woe unto the shepherds who destroy and scatter the sheep of my pasture!' saith the Lord.

"Therefore thus saith the Lord, the God of Israel, against the shepherds that feed my people: 'Ye have scattered my flock, and driven them away, and have not visited them; behold, I will visit upon you the evil of your doings, saith the Lord. And I will gather the remnant of my flock out of all the countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and multiply. And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall any be lacking,' saith the Lord.

"Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and he shall reign as king and deal wisely, and shall execute judgment and justice in the land. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, 'The Lord is our righteousness.'

"Therefore, behold, the days come, saith the Lord, that they shall no more say, 'As the Lord liveth, who brought up the children of Israel out of the land of Egypt'; but, 'As the Lord liveth, who brought up and who led the seed of the house of Israel out of the north country, and from all the countries whither I had driven them; and they shall dwell in their own land.'

"Concerning the prophets. Mine heart within me is broken, all my bones shake; I am like a drunken man, and like a man whom wine hath overcome; because of the Lord, and because of his holy words. For the land is full of evil doers; for because of swearing the land mourneth; the pastures of the wilderness are dried up; and their course is evil, and their force is not right. For both prophet and priest are profane; yea, in my house have I found their wickedness, saith the Lord.

"Wherefore their way shall be unto them as slippery places in the darkness: they shall be driven on, and fall therein: for I will bring evil upon them, even the year of their visitation, saith the Lord. And I have seen folly in the prophets of Samaria; they prophesied by Baal, and caused my people Israel to err. In the prophets of Jerusalem also I have seen an horrible thing; they walk in lies, and they strengthen the hands of evil doers, that none doth return from his wickedness: they are all of them become unto me as Sodom, and the inhabitants thereof as Gomorrah.

"Therefore thus saith the Lord of hosts concerning the prophets: 'Behold, I will feed them with wormwood,

and make them drink the water of gall: for from the prophets of Jerusalem is profaneness gone forth into all the land.'

"Thus saith the Lord of hosts, 'Hearken not unto the words of the prophets that prophesy unto you; they teach you vanity: they speak a vision of their own heart, and not out of the mouth of the Lord. They say continually unto them that despise me, The Lord hath said, Ye shall have peace; and unto every one that walketh in the stubbornness of his own heart they say, No evil shall come upon you. For who hath stood in the council of the Lord, that he should perceive and hear his word? who hath marked my word, and heard it? Behold, the tempest of the Lord, even his fury, is gone forth, yea, a whirling tempest: it shall burst upon the head of the wicked. The anger of the Lord shall not return, until he have executed, and till he have performed the intents of his heart: in the latter days ye shall understand it perfectly. I sent not these prophets, yet they ran: I spoke not unto them, yet they prophesied. But if they had stood in my council, then had they caused my people to hear my words, and had turned them from their evil way, and from the evil of their doings. Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord. I have heard what the prophets have said, that prophesy lies in my name, saying, I have dreamed, I have dreamed.

" 'How long shall this be in the heart of the prophets

VIEW LOOKING TOWARD JERUSALEM FROM THE WEST

Used by special permission of the Detroit Photograph Company

This view looks toward the city from the southwest. The winding road enters at the Jaffa gate

that prophesy lies; even the prophets of the deceit of their own heart? which think to cause my people to forget my name by their dreams which they tell every man to his neighbor, as their fathers forgot my name for Baal. The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully.'

" 'What is the straw to the wheat?' saith the Lord. 'Is not my word like as fire?' saith the Lord; 'and like a hammer that breaketh the rock in pieces?'

" 'Therefore, behold, I am against the prophets,' saith the Lord, 'that steal my words every one from his neighbor.' 'Behold, I am against the prophets,' saith the Lord, 'that use their tongues, and say, He saith.' 'Behold, I am against them that prophesy lying dreams,' saith the Lord, 'and do tell them, and cause my people to err by their lies, and by their vain boasting: yet I sent them not, nor commanded them; neither shall they profit this people at all,' saith the Lord.

"And when this people, or the prophet, or a priest, shall ask thee, saying, 'What is the burden of the Lord?' then shalt thou say unto them, 'What burden! I will cast you off,' saith the Lord.

"And as for the prophet, and the priest, and the people, that shall say, 'The burden of the Lord,' I will even punish that man and his house. Thus shall ye say every one to his neighbor, and every one to his brother, 'What hath the Lord answered?' and 'What hath the Lord spoken?' And the burden of the Lord shall ye mention no more: for every man's own word shall be his burden; for ye have

perverted the words of the living God, of the Lord of hosts our God.

"Thus shalt thou say to the prophet, 'What hath the Lord answered thee?' and 'What hath the Lord spoken?'

"But if ye say, 'The burden of the Lord'; therefore thus saith the Lord: 'Because ye say this word, The burden of the Lord, and I have sent unto you, saying, Ye shall not say, The burden of the Lord; therefore, behold, I will utterly forget you, and I will cast you off, and the city that I gave unto you and to your fathers, away from my presence: and I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten."

(This prophecy was already hastening on to fulfillment. The power of Egypt had been broken by Nebuchadnezzar at the battle of Carchemish, and now the great king of Babylon came sweeping down upon Judah to put an end to its existence as a nation. Tradition says that the evil king, Jehoiakim, was slain during a sally from the walls, and that his dead body lay there dishonored and unburied.)

Jehoiakim was twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem: and his mother's name was Zebidah the daughter of Pedaiah of Rumah. And he did that which was evil in the sight of the Lord, according to all that his fathers had done. In his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years: then he turned and rebelled against him. And the Lord sent against him bands of the Chaldeans, and bands of the

Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, according to the word of the Lord, which he spoke by the hand of his servants the prophets. Surely at the commandment of the Lord came this upon Judah, to remove them out of his sight, for the sins of Manasseh, according to all that he did; and also for the innocent blood that he shed; for he filled Jerusalem with innocent blood: and the Lord would not pardon. So Jehoiakim died.

JEHOIACHIN.

(Jehoiachin had hardly begun his reign before the city of Jerusalem yielded to the assaults of the armies of Babylon, and the king, with the flower of the nation, men, women, and children, artisans and soldiers, were carried away into captivity. Tradition says that a later king of Babylon, Evil-Merodach, released Jehoiachin, then fifty-five years old, and treated him with distinguished respect.)

Jehoiachin was eighteen years old when he began to reign; and he reigned in Jerusalem three months. And he did that which was evil in the sight of the Lord, according to all that his father had done. And the army of Nebuchadnezzar king of Babylon came up to Jerusalem, and the city was besieged. And Nebuchadnezzar king of Babylon came unto the city, while his soldiers were besieging it; and Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers: and the king of Babylon took him in the eighth year of his reign. And he carried out thence all the treasures of the house of the Lord, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the Lord, as the Lord had said. And he carried away all Jerusalem, and all the princes, and all

the mighty men of valor, even ten thousand captives, and all the craftsmen and the smiths; none remained, save the poorest sort of the people of the land. And he carried away Jehoiachin to Babylon; and the king's mother, and the king's wives, and his officers, and the chief men of the land, carried he into captivity from Jerusalem to Babylon. And all the men of might, even seven thousand, and the craftsmen and the smiths a thousand, all of them strong and apt for war, even them the king of Babylon brought captive to Babylon. And the king of Babylon made Mattaniah his father's brother king in his stead, and changed his name to Zedekiah.

ZEDEKIAH.

(Over the remnant of Judah Nebuchadnezzar placed a vassal king who swore the strongest oaths of allegiance to his superior. After reigning some years, however, he rebelled. Then followed one of the most desperate sieges of history. Jerusalem was ringed about by forts, assailed by all the enginery of the times. Famine and pestilence walked in her streets, and at last the city yielded. Zedekiah and his family escaped in the confusion, but were quickly captured and brought before Nebuchadnezzar. The cruel conqueror killed the children of the captive king before his sight, and then put out his eyes.)

Zedekiah was twenty and one years old when he began to reign; and he reigned eleven years in Jerusalem. And he did that which was evil in the sight of the Lord, according to all that Jehoiakim had done. For through the anger of the Lord did it come to pass in Jerusalem and Judah, until he had cast them out from his presence: and Zedekiah rebelled against the king of Babylon.

And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar king of Babylon came, he and all his army, against Jerusalem, and encamped against it; and they built forts against it round about. So the city was besieged unto the eleventh year of King Zedekiah. On the ninth day of the fourth month the famine was sore in the

GREAT STAIRWAY APPROACHING HEROD'S TEMPLE AT SAMARIA

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There are only a few ruins left to tell the story of the once proud city of Samaria. The old temple of Baal is thus described:—

"It was of a size sufficient to contain all the worshipers of Baal that the northern kingdom could furnish. Four hundred and fifty prophets frequented it. In the interior was a kind of inner fastness or adytum, in which were seated or raised on pillars the figures carved in wood of the Phœnician deities as they were seen, in vision, centuries later, by Jezebel's fellow-countryman, Hannibal, in the sanctuary of Gades. In the center was Baal, the Sun-God; around him were the inferior divinities. In front of the temple, stood on a stone pillar the figure of Baal alone"

This city, completely destroyed by the Assyrians, was rebuilt by Pompey. Herod, in pursuance of his commercial policy, which was based on intercourse with the west, and of his plan of governing the country with strongholds garrisoned by Gentile soldiers devoted to his interests, made Samaria a strong fortress

city, so that there was no bread for the people of the land. Then a breach was made in the city, and all the men of war fled by night by the way of the gate between the two walls, which was by the king's garden: and the king escaped from the city.

But the army of the Chaldeans pursued the king, and overtook him in the plains of Jericho: and all his army was scattered from him. Then they took the king, and carried him up unto the king of Babylon to Riblah; and they gave judgment upon him. And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him in fetters, and carried him to Babylon.

Now in the fifth month, on the seventh day of the month, which was the nineteenth year of King Nebuchadnezzar, king of Babylon, came Nebuzaradan the captain of the guard, an officer of the king of Babylon, unto Jerusalem: and he burnt the house of the Lord, and the king's house; and all the houses of Jerusalem, even every great house, burnt he with fire. And all the army of the Chaldeans, that were with the captain of the guard, broke down the walls of Jerusalem round about. And the residue of the people that were left in the city, and those that fled to the king of Babylon, and the residue of the multitude, did Nebuzaradan the captain of the guard carry away captive. But the captain of the guard left of the poorest of the land to be vinedressers and husbandmen. And the pillars of brass that were in the house of the Lord, and the bases and the brazen sea that were in the house of the Lord, did the Chaldeans break in pieces, and carried the

brass of them to Babylon. And the pots, and the shovels, and the snuffers, and the spoons, and all the vessels of brass wherewith they ministered, took they away. And the firepans, and the basins; that which was of gold, and that which was of silver, the captain of the guard took away. The two pillars, the one sea, and the bases, which Solomon had made for the house of the Lord; the brass of all these vessels was of great weight. So Judah was carried away captive.

THE KINGDOM OF THE NORTH

JEROBOAM.

(The story of the revolt of the northern part of the kingdom from the south has been told in the story of Rehoboam. Jeroboam, who became the king of the northern territory, was little improvement over Rehoboam, his rival in the south. He was not of royal birth, but, as a bright young man in Solomon's court, came under the great king's notice. He plotted, however, against his master, and, his treachery being discovered, fled to Egypt. As soon as Solomon died, Jeroboam returned from Egypt, and became the leader of the successful revolt against the tyranny of the young king of the south.)

The New Kingdom.

Then Jeroboam built Shechem in the hill country of Ephraim, and dwelt therein; and he went out from thence, and built Penuel. And Jeroboam said in his heart, "Now the kingdom will return to the house of David: if this people go up to offer sacrifices in the house of the Lord at Jerusalem, then will the heart of this people turn again unto their lord, even unto Rehoboam king of Judah; and they will kill me, and return to Rehoboam king of Judah." Whereupon the king took counsel, and made two calves of gold; and he said unto them, "It is too much for you to go up to Jerusalem; behold thy gods, O Israel, which brought thee up out of the land of Egypt." And he set the one

in Beth-el, and the other put he in Dan. And this thing became a sin: for the people went to worship before the one, even unto Dan. And he made houses of high places, and made priests from among all the people, which were not of the sons of Levi. And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah, and he went up unto the altar; so did he in Beth-el, sacrificing unto the calves that he made: and he placed in Beth-el the priests of the high places which he had made. And he went up unto the altar which he had made in Beth-el on the fifteenth day in the eighth month, even in the month which he had devised of his own heart: and he ordained a feast for the children of Israel, and went up unto the altar, to burn incense.

The Prophet from Judah and His Fate.

And, behold, there came a man of God out of Judah by the word of the Lord unto Beth-el: and Jeroboam was standing by the altar to burn incense. And he cried against the altar by the word of Jehovah, and said, "O altar, altar, thus saith Jehovah: 'Behold, a son shall be born unto the house of David, Josiah by name; and upon thee shall he sacrifice the priests of the high places that burn incense upon thee, and men's bones shall they burn upon thee.' "

And he gave a sign the same day, saying, "This is the sign which Jehovah hath spoken: 'Behold, the altar shall be rent, and the ashes that are upon it shall be poured out.' "

STREET OF AN ANCIENT EASTERN CITY

From a photograph taken by Prof. Lewis Bayles Paton of Hartford Theological Seminary, and used by his kind permission

Notice the houses built over the street converting it almost into a tunnel.

And it came to pass, when the king heard the saying of the man of God, which he cried against the altar in Beth-el, that Jeroboam put forth his hand from the altar, saying, "Lay hold on him."

And his hand, which he put forth against him, dried up, so that he could not draw it back again to him. The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of Jehovah. And the king answered and said unto the man of God, "Entreat now the favor of Jehovah thy God, and pray for me, that my hand may be restored me again."

And the man of God entreated Jehovah, and the king's hand was restored him again, and became as it was before.

And the king said unto the man of God, "Come home with me, and refresh thyself, and I will give thee a reward."

And the man of God said unto the king, "If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place: for so it was charged me by the word of the Lord, saying, 'Thou shalt eat no bread, nor drink water, neither return by the way that thou camest.'"

So he went another way, and returned not by the way that he came to Beth-el.

Now there dwelt an old prophet in Beth-el; and one of his sons came and told him all the works that the man of God had done that day in Beth-el: the words which he had spoken unto the king, them also they told unto their father.

And their father said unto them, "What way went he?" Now his sons had seen what way the man of God went, which came from Judah.

And he said unto his sons, "Saddle me the ass."

So they saddled him the ass: and he rode thereon. And he went after the man of God, and found him sitting under an oak: and he said unto him, "Art thou the man of God that camest from Judah?" And he said, "I am."

Then he said unto him, "Come home with me, and eat bread."

And he said, "I may not return with thee, nor go in with thee: neither will I eat bread nor drink water with thee in this place: for it was said to me by the word of the Lord, 'Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest.' "

And he said unto him, "I also am a prophet as thou art; and an angel spoke unto me by the word of the Lord, saying, 'Bring him back with thee into thine house, that he may eat bread and drink water.' "

But he lied unto him. So he went back with him, and did eat bread in his house, and drank water. And it came to pass, as they sat at the table, that the word of the Lord came unto the prophet that brought him back: and he cried unto the man of God that came from Judah, saying, "Thus saith the Lord, 'Forasmuch as thou hast been disobedient unto the mouth of the Lord, and hast not kept the commandment which the Lord thy God commanded thee, but camest back, and hast eaten bread and drunk water in the place of the which he said to thee, Eat no

THE RUINS OF SAMARIA

From a photograph belonging to the Forbes Library, Northampton, Mass., and used by special permission

"To-day amid the peaceful beauty of the scene—the secluded vale covered with cornfields through which the winding streams flash and glisten into the hazy distance, and the gentle hill rises to the olives waving over its summit—it is possible to appreciate Isaiah's name for Samaria, the crown of the pride of Ephraim, the flower of his glorious beauty, which is on the head of the fat valley. There by the entrance of the gate Ahab drew his sentence of death from the prophet of Jehovah; and there they washed his blood from his chariot, when they had brought him back to his burial. There Jezebel slew the prophets of Jehovah and Jehu the priests of Baal"

bread, and drink no water; thy body shall not come unto the sepulcher of thy fathers.' "

And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, to wit, for the prophet whom he had brought back. And when he was gone, a lion met him by the way, and slew him: and his body was cast in the way, and the ass stood by it; the lion also stood by the body.

And, behold, men passed by, and saw the body cast in the way, and the lion standing by the body: and they came and told it in the city where the old prophet dwelt. And when the prophet that brought him back from the way heard thereof, he said, "It is the man of God who was disobedient unto the mouth of the Lord: therefore the Lord hath delivered him unto the lion, which hath torn him, and slain him, according to the word of the Lord, which he spoke unto him."

And he spoke to his sons, saying, "Saddle me the ass." And they saddled it.

And he went, and found his body cast in the way, and the ass and the lion standing by the body: the lion had not eaten the body, nor torn the ass.

And the prophet took up the body of the man of God, and laid it upon the ass, and brought it back: and he came to the city of the old prophet, to mourn, and to bury him.

And he laid his body in his own grave; and they mourned over him, saying, "Alas, my brother!"

And it came to pass, after he had buried him, that he spoke to his sons, saying, "When I am dead, then bury

me in the sepulcher wherein the man of God is buried; lay my bones beside his bones. For the saying which he cried by the word of the Lord against the altar in Beth-el, and against all the houses of the high places which are in the cities of Israel, shall surely come to pass."

After this thing Jeroboam returned not from his evil way, but made again from among all the people priests of the high places: whosoever would, he consecrated him, that there might be priests of the high places. And this thing became sin unto the house of Jeroboam, even to cut it off, and to destroy it from off the face of the earth.

How the King's Son Died.

At that time Abijah the son of Jeroboam fell sick. And Jeroboam said to his wife, "Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam: and get thee to Shiloh; behold, there is Ahijah the prophet, who spoke concerning me that I should be king over this people. And take with thee ten loaves, and cracknels, and a cruse of honey, and go to him: he shall tell thee what shall become of the child."

And Jeroboam's wife did so, and arose, and went to Shiloh, and came to the house of Ahijah. Now Ahijah could not see; for his eyes were blind by reason of his age.

And the Lord said unto Ahijah, "Behold, the wife of Jeroboam cometh to inquire of thee concerning her son; for he is sick: thus and thus shalt thou say unto her: for it shall be, when she cometh in, that she shall feign herself to be another woman."

And it was so, when Ahijah heard the sound of her feet, as she came in at the door, that he said, "Come in, thou wife of Jeroboam; why feignest thou thyself to be another? for I am sent to thee with heavy tidings. Go, tell Jeroboam, 'Thus saith the Lord, the God of Israel: Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel, and rent the kingdom away from the house of David, and gave it thee: and yet thou hast not been as my servant David, who kept my commandments, and who followed me with all his heart, to do that only which was right in mine eyes; but hast done evil above all that were before thee, and hast gone and made thee other gods, and molten images, to provoke me to anger, and hast cast me behind thy back: therefore, behold, I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam every male child, and will utterly sweep away the house of Jeroboam, as a man sweepeth away dung, till it be all gone. Him that dieth of Jeroboam in the city shall the dogs eat; and him that dieth in the fields shall the fowls of the air eat: for the Lord hath spoken it.'

"Arise thou therefore, get thee to thine house: and when thy feet enter into the city, the child shall die. And all Israel shall mourn for him, and bury him; for he only of Jeroboam shall come to the grave: because in him there is found some good thing toward the Lord, the God of Israel, in the house of Jeroboam. Moreover the Lord shall raise him up a king over Israel. who shall cut off the house of Jeroboam that day. For the Lord shall smite Israel, as

a reed is shaken in the water; and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the River; because they have made their Asherim, provoking the Lord to anger. And he shall give Israel up because of the sins of Jeroboam, which he hath sinned, and wherewith he hath made Israel to sin."

And Jeroboam's wife arose, and departed, and came to Tirzah: and as she came to the threshold of the house, the child died.

And all Israel buried him, and mourned for him: according to the word of the Lord, which he spoke by the hand of his servant Ahijah the prophet. And the days which Jeroboam reigned were two and twenty years: and he died, and Nadab his son reigned in his stead.

MOUNT GERIZIM

Mount Gerizim (2,849 feet) faces Mount Ebal, and in the narrow pass between them is Shechem. The Samaritans erected a temple on the mountain, making it the central shrine of the nation and a rival of Jerusalem, about the year 432 B.C. The flat stone shown in the picture is the place of sacrifice, which is still maintained by a little community of Samaritans

NADAB.

(The dynasty of the house of Jeroboam was very brief after the death of its founder. Nadab his son reigned only two years, when he was murdered by a common soldier, probably while he was laying siege to one of the towns of the Philistines.)

And Nadab the son of Jeroboam began to reign over Israel in the second year of Asa king of Judah, and he reigned over Israel two years. And he did that which was evil in the sight of the Lord, and walked in the way of his father, and in his sin wherewith he made Israel to sin. And Baasha the son of Ahijah, of the house of Issachar, conspired against him; and Baasha smote him at Gibbethon, which belonged to the Philistines; for Nadab and all Israel were laying siege to Gibbethon. Even in the third year of Asa king of Judah did Baasha slay him, and reigned in his stead.

BAASHA.

(Baasha, who assassinated Nadab and usurped the throne, seems not to have been of royal blood. He was probably an adventurous soldier who saw his opportunity and won his way to the crown by sheer force of audacity and daring. He began his reign by killing all the possible aspirants to the throne in the persons of the family of Jeroboam. His reign was marked by a succession of wars with Judah.)

And it came to pass that, as soon as Baasha was king, he smote all the house of Jeroboam; he left not to Jeroboam any that breathed, until he had destroyed him; according unto the saying of the Lord, which he spoke by the hand of his servant Ahijah the Shilonite: for the sins of Jeroboam which he sinned, and wherewith he made Israel to sin; because of his provocation wherewith he provoked the Lord, the God of Israel, to anger. And there was war between Asa and Baasha king of Israel all their days.

In the third year of Asa king of Judah began Baasha the son of Ahijah to reign over all Israel in Tirzah, and reigned twenty and four years. And he did that which was evil in the sight of the Lord, and walked in the way of Jeroboam, and in his sin wherewith he made Israel to sin. And the word of the Lord came to Jehu against Baasha, saying, "Forasmuch as I exalted thee out of the

dust, and made thee prince over my people Israel; and thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, to provoke me to anger with their sins; behold, I will utterly sweep away Baasha and his house; and I will make thy house like the house of Jeroboam the son of Nebat. Him that dieth of Baasha in the city shall the dogs eat; and him that dieth of his in the field shall the fowls of the air eat."

And Baasha died, and was buried in Tirzah; and Elah his son reigned in his stead. And moreover by the hand of the prophet Jehu the son of Hanani came the word of the Lord against Baasha, and against his house, both because of all the evil that he did in the sight of the Lord, to provoke him to anger with the work of his hands, in being like the house of Jeroboam, and because he smote him.

ELAH.

(The son of Baasha, the adventurer, seems to have been as weak and incompetent as his father was ready and daring. While his army was off to the wars, he stayed at home and indulged his appetites. He was "drinking himself drunk" in the house of his steward Arza, when Zimri, captain of his chariots, came in and murdered him in cold blood as he lay like a beast in the slumber of drunkenness.)

In the twenty and sixth year of Asa king of Judah began Elah the son of Baasha to reign over Israel in Tirzah, and reigned two years. And his servant Zimri, captain of half his chariots, conspired against him: now he was in Tirzah, drinking himself drunk in the house of Arza, which was over the household in Tirzah: and Zimri went in and smote him, and killed him, and reigned in his stead. And it came to pass, when he began to reign, as soon as he sat on his throne, that he smote all the house of Baasha: he left him not a single man child, neither of his kinsfolks, nor of his friends. Thus did Zimri destroy all the house of Baasha, according to the word of the Lord, which he spoke against Baasha by Jehu the prophet, for all the sins of Baasha, and the sins of Elah his son, which they sinned, and wherewith they made Israel to sin, to provoke the Lord, the God of Israel, to anger with their vanities.

MOUNT HERMON

Mount Hermon, the great mountain barrier of northern Palestine, rises 9,200 feet above the sea. In the picture the range can be seen dimly, the ravines being filled with snow

ZIMRI.

(There was wild work in Tirzah for a few days after Zimri killed the king. He followed up his advantage by assassinating all the children of Elah, so the house of Baasha, like the house of Jeroboam, was speedily exterminated. But Zimri's triumph was very short-lived. For just one week he wore the purple. Then the army returned and fell upon him. He went into the palace to defend himself, but finding his cause hopeless, he burned the palace over his own head, and perished in the flames. His name became a synonym for treachery in Israel, so that later, when Jezebel looked from her lattice and saw her foe Jehu below, she called out to him with the taunt, "Is it peace, thou 'Zimri,' thou master's murderer?")

In the twenty and seventh year of Asa king of Judah did Zimri reign seven days in Tirzah. Now the people were encamped against Gibbethon, which belonged to the Philistines. And the people that were encamped heard that Zimri had conspired, and had also murdered the king: wherefore all Israel made Omri, the captain of the host, king over Israel that day in the camp. And Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah. And it came to pass, when Zimri saw that the city was taken, that he went into the castle of the king's house, and burnt the king's house over him with fire, and died, for his sins which he sinned in doing that which was evil in the sight of the Lord, in walking in the way of Jeroboam, and in his sin which he did, to make Israel to sin.

OMRI.

(In the confusion which followed the death of Zimri, there were two rival claimants to the throne, Omri and Tibni. Omri quickly prevailed, however, and at once began to show his great genius as a ruler. He established a dynasty so powerful that it lasted for four reigns. He built the city of Samaria, and waged many successful wars against neighboring peoples.)

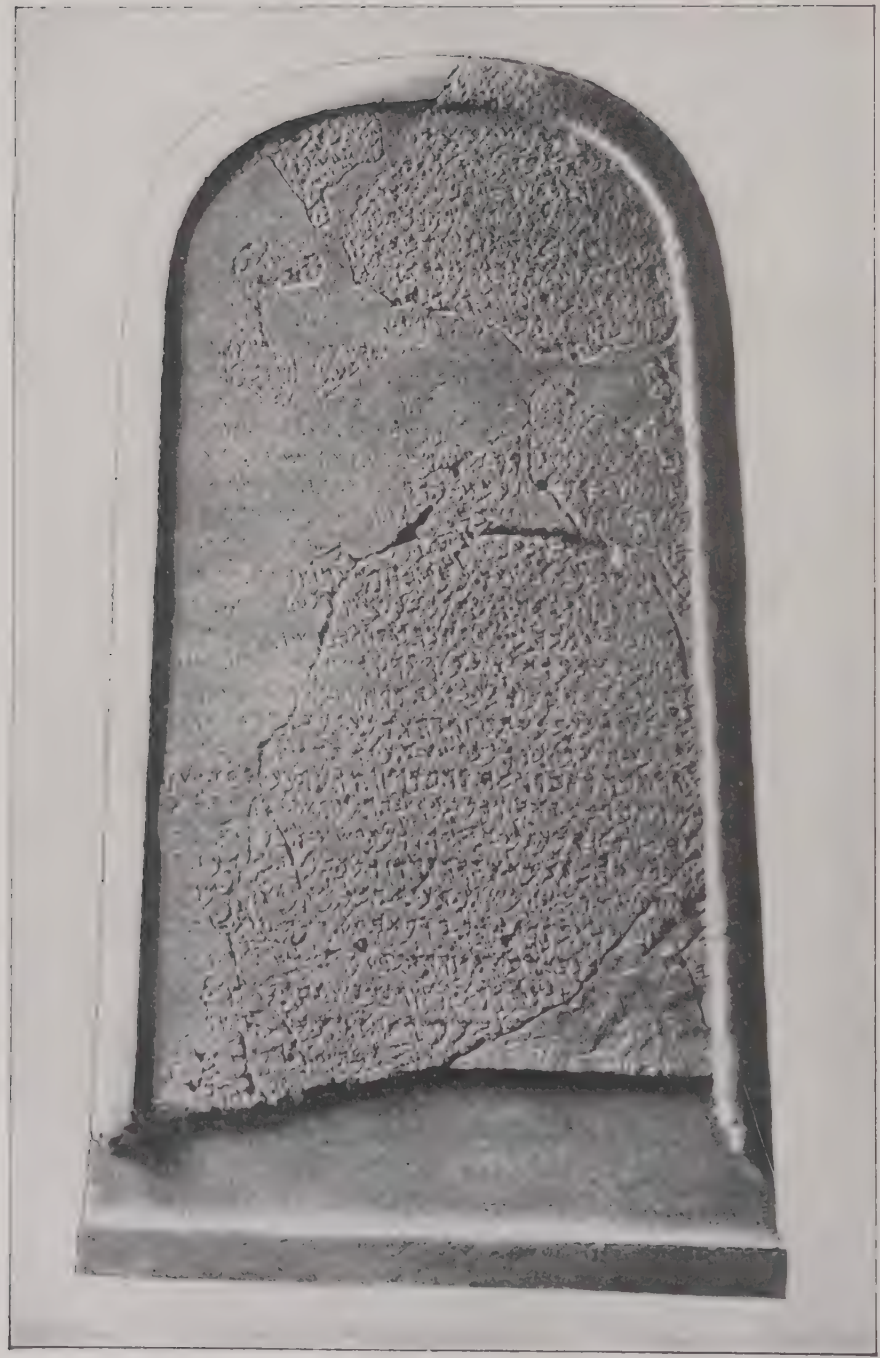
Then were the people of Israel divided into two parts: half of the people followed Tibni the son of Ginath, to make him king; and half followed Omri. But the people that followed Omri prevailed against the people that followed Tibni the son of Ginath: so Tibni died, and Omri reigned. In the thirty and first year of Asa king of Judah began Omri to reign over Israel, and reigned twelve years: six years reigned he in Tirzah. And he bought the hill Samaria of Shemer for two talents of silver; and he built on the hill, and called the name of the city which he built, after the name of Shemer, the owner of the hill, Samaria. And Omri did that which was evil in the sight of the Lord, and dealt wickedly above all that were before him. For he walked in all the way of Jeroboam the son of Nebat, and in his sins wherewith he made Israel to sin, to provoke the Lord, the God of Israel, to anger with their vanities. So Omri slept with his fathers, and was buried in Samaria: and Ahab his son reigned in his stead.

THE MOABITE STONE

Used by special permission of the Palestine Exploration Fund

A monument of a Moabite king, Mesha, in which he describes wars with Omri, king of Israel. This famous stone was discovered in 1868. The translation of the inscription is as follows:—

"I, Mesha, am the son of Chemosh-Gad, king of Moab, the Dibonite. My father reigned over Moab thirty years, and I reigned after my father. And I erected this stone to Chemosh at Kirkha, a (stone of) salvation, for he saved me from all despoilers, and made me see my desire upon all my enemies, even upon Omri, king of Israel. Now they afflicted Moab many days, for Chemosh was angry with his land. His son succeeded him; and he also said, I will afflict Moab. In my days (Chemosh) said, (Let us go) and I will see my desire on him and his house, and I will destroy Israel with an everlasting destruction. Now Omri took the land of Medeba, and (the enemy) occupied it in (his days and in) the days of his son, forty years. And Chemosh (had mercy) on it in my days; and I fortified Baal-Meon, and made therein the tank, and I fortified Kiriathaim. For the men of Gad dwelt in the land of (Atar)oth from of old, and the king (of) Israel fortified for himself Ataroth, and I assaulted the wall and captured it, and killed all the warriors of the wall for the well-pleasing of Chemosh and Moab; and I removed from it all the spoil, and I (offered) it before Chemosh in Kirjath; and I placed therein the men of Siran and the men of Mochrath. And Chemosh said to me, Go take Nebo against Israel. (And I) went in the night, and I fought against it from the break of dawn till noon, and I took it and slew in all seven thousand (men, but I did not kill) the women (and) maidens, for (I) devoted them to Ashtar-Chemosh; and I took from it the vessels of Yahveh, and offered them before Chemosh. And the king of Israel fortified Jahaz and occupied it, when he made war against me; and Chemosh drove him out before (me, and) I took from Moab two hundred men, all its poor, and placed them in Jahaz, and took it to annex it to Dibon. I built Kirkha, the wall of the forest, and the wall of the city, and I built the gates thereof, and I built the towers thereof, and I built the palace, and I made the prisons for the criminals within the walls. And there was no cistern in the wall at Kirkha, and I said to all the people, Make for yourselves, every man, a cistern in his house. And I dug the ditch for Kirkha by means of the (captive) men of Israel. I built Aroer, and I made the road across the Arnon. I built Beth-Bamoth, for it was destroyed; I built Bezer, for it was cut (down) by the armed men of Dibon, for all Dibon was now loyal; and I reigned from Bikran, which I added to my land, and I built (Beth-Gamul) and Beth-Diblathaim and Beth-Baal-Meon, and I placed there the poor (people) of the land. And as to Horonaim, (the men of Edom) dwelt therein (from of old). And Chemosh said to me, Go down, make war against Horonaim and take (it. And I assaulted it, and I took it, and) Chemosh (restored it) in my days. Wherefore I made . . . . year . . . . and I . . ."



AHAB.

How a Wicked King Met His Death.

(One of the wickedest kings who ever sat upon a throne was Ahab. This story tells how, while fighting in company with Jehoshaphat, he met his death in battle, and how the terrible prophecy of Elijah was fulfilled. With his customary trickiness, he tried to escape notice in the battle, by making his ally, the king of Judah, conspicuous. An archer, however, drawing his bow at a venture, struck the king between the joints of his armor, and inflicted a mortal wound.)*

And they continued three years without war between Syria and Israel. And it came to pass in the third year, that Jehoshaphat the king of Judah came down to the king of Israel. And the king of Israel said unto his servants, "Know ye that Ramoth-gilead is ours, and we are still, and take it not out of the hand of the king of Syria?"

And he said unto Jehoshaphat, "Wilt thou go with me to battle to Ramoth-gilead?"

And Jehoshaphat said to the king of Israel, "I am as thou art, my people as thy people, my horses as thy horses."

And Jehoshaphat said unto the king of Israel, "Inquire first, I pray thee, for the word of the Lord."

Then the king of Israel gathered the prophets together,

*The story of the houses of Ahab and Jehu are told more fully in "Tales of Elijah and Elisha," to be found in this volume.

about four hundred men, and said unto them, "Shall I go against Ramoth-gilead to battle, or shall I forbear?"

And they said, "Go up: for the Lord will deliver it into the hand of the king."

But Jehoshaphat said, "Is there not here a prophet of the Lord besides, that we may inquire of him?"

And the king of Israel said unto Jehoshaphat, "There is yet one man by whom we may inquire of the Lord, Micaiah the son of Imlah: but I hate him; for he doth not prophesy good concerning me, but evil."

And Jehoshaphat said, "Let not the king say so."

Then the king of Israel called an officer, and said, "Fetch quickly Micaiah the son of Imlah."

Now the king of Israel and Jehoshaphat the king of Judah sat each on his throne, arrayed in their robes, in an open place at the entrance of the gate of Samaria; and all the prophets prophesied before them.

And Zedekiah the son of Chenaanah made him horns of iron, and said, "Thus saith the Lord, 'With these shalt thou push the Syrians, until they be consumed.'"

And all the prophets prophesied so, saying, "Go up to Ramoth-gilead, and prosper: for the Lord shall deliver it into the hand of the king."

And the messenger that went to call Micaiah spoke unto him, saying, "Behold now, the words of the prophets declare good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak thou good."

And Micaiah said, "As the Lord liveth, what the Lord saith unto me, that will I speak."

And when he was come to the king, the king said unto him, "Micaiah, shall we go to Ramoth-gilead to battle, or shall we forbear?" And he answered him, "Go up, and prosper; and the Lord shall deliver it into the hand of the king."

And the king said unto him, "How many times shall I adjure thee that thou speak unto me nothing but the truth in the name of the Lord?"

And he said, "I saw all Israel scattered upon the mountains, as sheep that have no shepherd: and the Lord said, 'These have no master; let them return every man to his house in peace.' "

And the king of Israel said to Jehoshaphat, "Did I not tell thee that he would not prophesy good concerning me, but evil?"

And he said, "Therefore hear thou the word of the Lord: I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left. And the Lord said, 'Who shall entice Ahab, that he may go up and fall at Ramoth-gilead?' And one said on this manner; and another on that manner. And there came forth a spirit, and stood before the Lord, and said, 'I will entice him.'

"And the Lord said unto him, 'Wherewith?'

"And he said, 'I will go forth, and will be a lying spirit in the mouth of all his prophets.'

"And he said, 'Thou shalt entice him, and shalt prevail also: go forth, and do so.'

"Now therefore, behold, the Lord hath put a lying

spirit in the mouth of all these thy prophets; and the Lord hath spoken evil concerning thee."

Then Zedekiah the son of Chenaanah came near, and smote Micaiah on the cheek, and said, "Which way went the spirit of the Lord from me to speak unto thee?"

And Micaiah said, "Behold, thou shalt see on that day, when thou shalt go into an inner chamber to hide thyself."

And the king of Israel said, "Take Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king's son; and say, 'Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace.'"

And Micaiah said, "If thou return at all in peace, the Lord hath not spoken by me." And he said, "Hear, ye peoples, all of you."

So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead. And the king of Israel said unto Jehoshaphat, "I will disguise myself, and go into the battle; but put thou on thy robes."

And the king of Israel disguised himself, and went into the battle. Now the king of Syria had commanded the thirty and two captains of his chariots, saying, "Fight neither with small nor great, save only with the king of Israel."

And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, "Surely it is the king of Israel"; and they turned aside to fight against him: and Jehoshaphat cried out.

And it came to pass, when the captains of the chariots

saw that it was not the king of Israel, that they turned back from pursuing him. And a certain archer drew his bow at a venture, and smote the king of Israel between the joints of the harness: wherefore he said unto the driver of his chariot, "Turn thine hand, and carry me out of the host; for I am sore wounded."

And the battle increased that day: and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the bottom of the chariot. And there went a cry throughout the host about the going down of the sun, saying, "Every man to his city, and every man to his country."

So the king died, and was brought to Samaria; and they buried the king in Samaria. And they washed the chariot by the pool of Samaria; and the dogs licked up his blood; according to the word of the Lord which he spoke.

AHAZIAH.

The Brief Reign of an Evil King.

Ahaziah the son of Ahab began to reign over Israel in Samaria in the seventeenth year of Jehoshaphat king of Judah, and he reigned two years over Israel. And he did that which was evil in the sight of the Lord, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, wherein he made Israel to sin. And he served Baal, and worshiped him, and provoked to anger the Lord, the God of Israel, according to all that his father had done.

And Moab rebelled against Israel after the death of Ahab. And Ahaziah fell down through the lattice in his upper chamber that was in Samaria, and was sick: and he sent messengers, and said unto them, "Go, inquire of Baal-zebub the god of Ekron whether I shall recover of this sickness."

But the angel of the Lord said to Elijah the Tishbite, "Arise, go up to meet the messengers of the king of Samaria, and say unto them, 'Is it because there is no God in Israel, that ye go to inquire of Baal-zebub the god of Ekron? Now therefore thus saith the Lord, Thou shalt not come down from the bed whither thou art gone up, but shalt surely die.' "

And Elijah departed. And the messengers returned

SAMARIA FROM THE SOUTH

From a photograph of the Palestine Exploration Fund and used by special permission

The revolt of the people of the north made necessary a new capital. It was first at Shechem, which was not, however, a strong situation from the military standpoint; then at Tirzah, but Omri chose finally a beautiful location at the head of a valley running down to the sea. Here on a hill rising 360 feet above the surrounding country was built one of the famous cities of the east—Samaria, meaning "watch-tower." It was the sacred city of the north, the rival of Jerusalem. The city was almost impregnable, and the sieges against it were always very long. The broad vale is visible for eight miles, then a low range of hills, and over them the sea.

"To-day amid the peaceful beauty of the scene—the secluded vale covered with cornfields through which the winding streams flash and glisten into the hazy distance, and the gentle hill rises to the olives waving over its summit—it is possible to appreciate Isaiah's name for Samaria, the crown of the pride of Ephraim, the flower of his glorious beauty, which is on the head of the fat valley. There by the entrance of the gate Ahab drew his sentence of death from the prophet of Jehovah; and there they washed his blood from his chariot, when they had brought him back to his burial. There Jezebel slew the prophets of Jehovah and Jehu the priests of Baal."

unto him, and he said unto them, "Why is it that ye are returned?"

And they said unto him, "There came up a man to meet us, and said unto us, 'Go, turn again unto the king that sent you, and say unto him, Thus saith the Lord, Is it because there is no God in Israel, that thou sendest to inquire of Baal-zebub the god of Ekron? therefore thou shalt not come down from the bed whither thou art gone up, but shalt surely die.'"

And he said unto them, "What manner of man was he which came up to meet you, and told you these words?"

And they answered him, "He was an hairy man, and girt with a girdle of leather about his loins."

And he said, "It is Elijah the Tishbite."

Then the king sent unto him a captain of fifty with his fifty. And he went up to him: and, behold, he sat on the top of the hill. And he spoke unto him, "O man of God, the king hath said, 'Come down.'"

And Elijah answered and said to the captain of fifty, "If I be a man of God, let fire come down from heaven, and consume thee and thy fifty."

And there came down fire from heaven, and consumed him and his fifty.

And again he sent unto him another captain of fifty with his fifty. And he answered and said unto him, "O man of God, thus hath the king said, 'Come down quickly.'"

And Elijah answered and said unto them, "If I be a man of God, let fire come down from heaven, and consume thee and thy fifty."

And the fire of God came down from heaven, and consumed him and his fifty.

And again he sent the captain of a third fifty with his fifty. And the third captain of fifty went up and came and fell on his knees before Elijah, and besought him, and said unto him, "O man of God, I pray thee, let my life, and the life of these fifty thy servants, be precious in thy sight. Behold, there came fire down from heaven, and consumed the two former captains of fifty with their fifties; but now let my life be precious in thy sight."

And the angel of Jehovah said unto Elijah, "Go down with him: be not afraid of him."

And he arose, and went down with him unto the king. And he said unto him, "Thus saith the Lord, 'Forasmuch as thou hast sent messengers to inquire of Baal-zebub, the god of Ekron, is it because there is no God in Israel to inquire of his word? therefore thou shalt not come down from the bed whither thou art gone up, but shalt surely die.' "

So he died according to the word of Jehovah which Elijah had spoken.

JORAM.

(Joram, or Jehoram as it is sometimes written, was another evil king of the race of Ahab. Frightened by the fate of his brother he began his reign by an attack upon idolatry. But the old wicked blood flamed out, and his reign was marked by many excesses and much wrong-doing. The account of other events of this reign not given here, and how the king, already sick from arrow wounds received in battle, was killed by an arrow from the strong bow of Jehu, will be found in the "Stories of Elijah and Elisha" in this volume. Joram was a fighting king, but he was not always successful. The battle in which he received his wounds previous to his death was an attempt to take Ramoth-gilead in company with Ahaziah of Judah, but the Syrian archers wounded him so severely that he was forced to retire. The story given below is of an attack made upon Mesha, "sheep-master" king of Moab, who, it seems, refused two years previously the tribute of wool which he had paid to Israel. Joram called the kings of Judah and Edom together, and the three made an expedition to punish the Moabites. The armies would have perished miserably had it not been for a miracle performed by Elisha. The expedition, while momentarily successful, ended in the retreat of the allies without having fully accomplished their purpose.)

Now Jehoram the son of Ahab began to reign over Israel in Samaria in the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years. And he did that which was evil in the sight of the Lord, but not like his father, and like his mother; for he put away the pillar of Baal that his father had made. Nevertheless he cleaved unto the sins of Jeroboam the son of Nebat, wherewith he made Israel to sin; he departed not therefrom.

Now Mesha king of Moab was a sheep-master; and he rendered unto the king of Israel the wool of a hundred thousand lambs, and of a hundred thousand rams. But it came to pass, when Ahab was dead, that the king of Moab rebelled against the king of Israel. And King Jehoram went out of Samaria at that time, and mustered all Israel. And he went and sent to Jehoshaphat the king of Judah, saying, "The king of Moab hath rebelled against me: wilt thou go with me against Moab to battle?"

And he said, "I will go up: I am as thou art, my people as thy people, my horses as thy horses."

And he said, "Which way shall we go up?"

And he answered, "The way of the wilderness of Edom."

So the king of Israel went, and the king of Judah, and the king of Edom: and they made a circuit of seven days' journey: and there was no water for the host, nor for the beasts that followed them.

And the king of Israel said, "Alas! for the Lord hath called these three kings together to deliver them into the hand of Moab."

But Jehoshaphat said, "Is there not here a prophet of the Lord, that we may inquire of the Lord by him?"

And one of the king of Israel's servants answered and said, "Elisha the son of Shaphat is here, who poured water on the hands of Elijah."

And Jehoshaphat said, "The word of the Lord is with him."

So the king of Israel and Jehoshaphat and the king of Edom went down to him.

RUINS AT THE ANCIENT JERICHO

Used by special permission of the Detroit Photograph Company

The modern village of Jericho, near the ruins of ancient Jericho. With its mud walls and thatched roofs, it is one of the poorest and most miserable villages in all Palestine

And Elisha said unto the king of Israel, "What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother."

And the king of Israel said unto him, "Nay: for the Lord hath called these three kings together to deliver them into the hand of Moab."

And Elisha said, "As the Lord of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee. But now bring me a minstrel." And it came to pass, when the minstrel played, that the hand of the Lord came upon him.

And he said, "Thus saith the Lord, 'Make this valley full of trenches.' For thus saith the Lord, 'Ye shall not see wind, neither shall ye see rain, yet that valley shall be filled with water: and ye shall drink, both ye and your cattle and your beasts.'

"And this is but a light thing in the sight of the Lord: he will also deliver the Moabites into your hand. And ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all fountains of water, and mar every good piece of land with stones."

And it came to pass in the morning, about the time of offering the oblation, that, behold, there came water by the way of Edom, and the country was filled with water.

Now when all the Moabites heard that the kings were come up to fight against them, they gathered themselves together, all that were able to put on armor, and upward,

and stood on the border. And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water over against them as red as blood: and they said, "This is blood; the kings are surely destroyed, and they have smitten each man his fellow: now therefore, Moab, to the spoil."

And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them: and they went forward into the land smiting the Moabites. And they beat down the cities; and on every good piece of land they cast every man his stone, and filled it; and they stopped all the fountains of water, and felled all the good trees: until in Kir-hareseth only they left the stones thereof; howbeit the slingers went about it, and smote it.

And when the king of Moab saw that the battle was too sore for him, he took with him seven hundred men that drew sword, to break through unto the king of Edom: but they could not. Then he took his eldest son that should have reigned in his stead, and offered him for a burnt offering upon the wall. And there was great wrath against Israel: and they departed from him, and returned to their own land.

THE PLAINS OF JERICHO

Now almost uninhabited, covered with wild growth. The mounds in the middle distance cover the ancient city

JEHU.*

How Jehu Destroyed the Children of Ahab and the Children of Ahaziah, and the Priests of Baal.

Now Ahab had seventy sons in Samaria. And Jehu wrote letters, and sent to Samaria, unto the rulers of Jezreel, even the elders, and unto them that brought up the sons of Ahab, saying, "And now as soon as this letter cometh to you, seeing your master's sons are with you, and there are with you chariots and horses, a fenced city also, and armor; look ye out the best and meetest of your master's sons, and set him on his father's throne, and fight for your master's house."

But they were exceedingly afraid, and said, "Behold, the two kings stood not before him: how then shall we stand?"

And he that was over the household, and he that was over the city, the elders also, and they that brought up the children, sent to Jehu, saying, "We are thy servants, and will do all that thou shalt bid us; we will not make any man king: do thou that which is good in thine eyes."

Then he wrote a letter the second time to them, saying, "If ye be on my side, and if ye will hearken unto my voice, take ye the heads of the men your master's sons, and come to me to Jezreel by to-morrow this time."

*How Jehu, a captain in the army, came to the throne of Israel, is told in the "Stories of Elijah and Elisha" in this volume.

Now the king's sons, being seventy persons, were with the great men of the city, which brought them up. And it came to pass, when the letter came to them, that they took the king's sons, and slew them, even seventy persons, and put their heads in baskets, and sent them unto him to Jezreel.

And there came a messenger, and told him, saying, "They have brought the heads of the king's sons."

And he said, "Lay ye them in two heaps at the entering in of the gate until the morning." And it came to pass in the morning, that he went out, and stood, and said to all the people, "Ye be righteous: behold, I conspired against my master, and slew him: but who smote all these? Know now that there shall fall unto the earth nothing of the word of the Lord, which the Lord spoke concerning the house of Ahab: for the Lord hath done that which he spoke by his servant Elijah."

So Jehu smote all that remained of the house of Ahab in Jezreel, and all his great men, and his familiar friends, and his priests, until he left him none remaining. And he arose and departed, and went to Samaria.

And as he was at the shearing house of the shepherds in the way, Jehu met with the brethren of Ahaziah king of Judah, and said, "Who are ye?" And they answered, "We are the brethren of Ahaziah: and we go down to salute the children of the king and the children of the queen."

And he said, "Take them alive."

And they took them alive, and slew them at the pit of the shearing house, even two and forty men; neither left he any of them.

And when he was departed thence, he came upon Jehonadab the son of Rechab coming to meet him: and he saluted him, and said to him, "Is thine heart right, as my heart is with thy heart?"

And Jehonadab answered, "It is."

"If it be, give me thine hand." And he gave him his hand; and he took him up to him into the chariot.

And he said, "Come with me, and see my zeal for the Lord."

So they made him ride in his chariot. And when he came to Samaria, he smote all that remained unto Ahab in Samaria, till he had destroyed him, according to the word of the Lord, which he spoke to Elijah.

And Jehu gathered all the people together, and said unto them, "Ahab served Baal a little; but Jehu shall serve him much. Now therefore call unto me all the prophets of Baal, all his worshipers, and all his priests; let none be wanting: for I have a great sacrifice to do to Baal; whosoever shall be wanting, he shall not live." But Jehu did it in subtlety, to the intent that he might destroy the worshipers of Baal.

And Jehu said, "Sanctify a solemn assembly for Baal." And they proclaimed it.

And Jehu sent through all Israel: and all the worshipers of Baal came, so that there was not a man left that came not. And they came into the house of Baal; and the house of Baal was filled from one end to another.

And it came to pass, as soon as he had made an end of offering the burnt offering, that Jehu said to the guard

and to the captains, "Go in, and slay them; let none come forth." And they smote them with the edge of the sword; and the guard and the captains cast them out, and went to the city of the house of Baal. And they brought forth the pillars that were in the house of Baal, and burned them. And they broke down the pillar of Baal, and broke down the house of Baal, and defiled it, unto this day. Thus Jehu destroyed Baal out of Israel.

Howbeit from the sins of Jeroboam the son of Nebat, wherewith he made Israel to sin, Jehu departed not from after them, to wit, the golden calves that were in Beth-el, and that were in Dan.

And the Lord said unto Jehu, "Because thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab according to all that was in mine heart, thy sons of the fourth generation shall sit on the throne of Israel."

But Jehu took no heed to walk in the law of the Lord, the God of Israel, with all his heart: he departed not from the sins of Jeroboam, wherewith he made Israel to sin.

In those days the Lord began to cut Israel short: and Hazael smote them in all the coasts of Israel; from Jordan eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which is by the valley of Arnon, even Gilead and Bashan. And Jehu died: and they buried him in Samaria. And Jehoahaz his son reigned in his stead. And the time that Jehu reigned over Israel in Samaria was twenty and eight years.

JEHOAHAZ.

(The kingdom of Israel was nearly blotted out by the raids of the Syrians during the weak reign of Jehoahaz.)

In the three and twentieth year of Joash the son of Ahaziah, king of Judah, Jehoahaz the son of Jehu began to reign over Israel in Samaria, and reigned seventeen years. And he did that which was evil in the sight of the Lord, and followed the sins of Jeroboam the son of Nebat, wherewith he made Israel to sin; he departed not therefrom. And the anger of the Lord was kindled against Israel, and he delivered them into the hand of Hazael king of Syria, and into the hand of Ben-hadad the son of Hazael, continually.

And Jehoahaz besought the Lord, and the Lord hearkened unto him: for he saw the oppression of Israel, how that the king of Syria oppressed them. And the Lord gave Israel a saviour, so that they went out from under the hand of the Syrians: and the children of Israel dwelt in their tents, as beforetime. Nevertheless they departed not from the sins of the house of Jeroboam, wherewith he made Israel to sin, but walked therein: and there remained the Asherah also in Samaria.

And there were left to Jehoahaz of the people only fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Syria destroyed them, and made them like the dust in threshing. And Jehoahaz died; and they buried him in Samaria: and Joash his son reigned in his stead.

JOASH.

(The oppression of the Syrians continued into the reign of Joash, but in the later days of the reign, Joash gained the ascendency over his foes in three great battles, according to the prophecy of Elisha when he was about to die, as is told in the "Stories of Elijah and Elisha" in another chapter of this volume.)

And Hazael king of Syria oppressed Israel all the days of Jehoahaz. But the Lord was gracious unto them, and had compassion on them, and had respect unto them, because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his presence as yet. And Hazael king of Syria died; and Ben-hadad his son reigned in his stead. And Joash the son of Jehoahaz took again out of the hand of Ben-hadad the son of Hazael the cities which he had taken out of the hand of Jehoahaz his father by war. Three times did Joash smite him, and recovered the cities of Israel.

JEROBOAM II.

(Jeroboam II. was an evil king, but as a soldier he was one of the greatest in the history of Israel. He extended the territory of the people in every direction. The country was prosperous in a commercial sense as it never had been before. The rich people lived in the most luxurious houses and spent their time in idleness and dissipation. But there was another side to the picture. The poor were terribly oppressed, and there was no such thing as justice. The people worshiped idols and indulged in all kinds of evil practices. We know most about the reign through the prophet Amos, who sternly denounced all this wickedness.)

In the fifteenth year of Amaziah the son of Joash king of Judah Jeroboam the son of Joash king of Israel began to reign in Samaria, and reigned forty and one years. And he did that which was evil in the sight of the Lord: departing not from all the sins of Jeroboam the son of Nebat, wherewith he made Israel to sin. He restored the border of Israel from the entrance of Hamath unto the sea of the Arabah, according to the word of Jehovah, the God of Israel, which he spoke by his servant Jonah the son of Amittai, the prophet, who was of Gath-hepher. For the Lord saw the affliction of Israel, that it was very bitter; for there was none shut up nor left at large, neither was there any helper for Israel. And the Lord said not that he would blot out the name of Israel from under heaven; but he saved them by the hand of Jeroboam the son of Joash.

ZECHARIAH.

(After the splendid but utterly corrupt reign of Jeroboam II., came a succession of little kings, ruling by virtue of the assassin's knife. The first was Zechariah. He reigned only six months before a conspirator, Shallum, slew him.)

In the thirty and eighth year of Azariah king of Judah did Zechariah the son of Jeroboam reign over Israel in Samaria six months.

And he did that which was evil in the sight of the Lord, as his fathers had done: he departed not from the sins of Jeroboam the son of Nebat, wherewith he made Israel to sin. And Shallum the son of Jabish conspired against him, and smote him before the people, and slew him, and reigned in his stead.

This was the word of the Lord which he spoke unto Jehu, saying, "Thy sons to the fourth generation shall sit upon the throne of Israel." And so it came to pass.

SHALLUM.

(Shallum's reign was shorter still. He was on the throne only one month before the swift fate overtook him, and he fell before a successful rival, Menahem.)

Shallum the son of Jabesh began to reign in the nine and thirtieth year of Uzziah king of Judah; and he reigned the space of a month in Samaria. And Menahem the son of Gadi went up from Tirzah, and came to Samaria, and smote Shallum the son of Jabesh in Samaria, and slew him, and reigned in his stead.

MENAHEM.

(Although Menahem was able to wrest the crown away from Shallum, he did not prove to be much of a soldier. It was in his reign perhaps that the Assyrians first came into the territory of Israel, though they had been in Philistia before, while probably Ahab and certainly Jehu had paid tribute. Instead of resisting them, the king taxed his people heavily to pay the great tribute exacted by the Lords of the North.)

In the nine and thirtieth year of Azariah king of Judah began Menahem the son of Gadi to reign over Israel, and reigned ten years in Samaria. And he did that which was evil in the sight of the Lord: he departed not all his days from the sins of Jeroboam the son of Nebat, wherewith he made Israel to sin.

There came against the land Tiglath-pileser the king of Assyria; and Menahem gave Tiglath-pileser a thousand talents of silver, that his hand might be with him to confirm the kingdom in his hand. And Menahem exacted the money of Israel, even of all the mighty men of wealth, of each man fifty shekels of silver, to give to the king of Assyria. So the king of Assyria turned back, and stayed not there in the land. And Menahem died; and Pekahiah his son reigned in his stead.

DAMASCUS

From a photograph belonging to the Forbes Library, Northampton, Mass., and used by special permission

"In the bazars of Damascus can be found all the color and richness of the East. In the long dusk tunnels, shot by solid shafts of life, all is beautiful—the old walnut wood, the brown tobacco bales, the carpets, the spotted brown scones in the bakers' shops, the tawny sweetmeats, the golden Hauran wheat, the piles of green melons, the tables of snow from Hermon, the armor and the rich saddlebags, the human dresses. But even the bazars of Damascus fail to exhaust the significance of the city. To gather more of this you must come out upon the three great roads which go forth from her—west, south, and east. The western travels by Galilee to the Levant and the Nile. The southern, which leaves the city by the 'Gates of God,' takes the pilgrims to Mecca. The eastern is the road to Bagdad, Egypt, Arabia, Persia,—the city of the khalifs lies in the midst of the three, and the Mediterranean is behind her."—*G. A. Smith*

PEKAHIAH.

(We come now to another series of dark and bloody reigns, before the sun of Israel set forever in blood. After Pekahiah had reigned for two years, Pekah, the captain of his body guard, overpowered him with a company of fifty soldiers, and succeeded to the throne.)

In the fiftieth year of Uzziah king of Judah Pekahiah the son of Menahem began to reign over Israel in Samaria, and reigned two years. And he did that which was evil in the sight of the Lord: he departed not from the sins of Jeroboam the son of Nebat, wherewith he made Israel to sin. And Pekah the son of Remaliah, his captain, conspired against him, and smote him in Samaria, in the castle of the king's house, with Argob and Arieh; and with him were fifty men of the Gileadites: and he slew him, and reigned in his stead.

PEKAH.

(In Pekah's reign those irresistible invasions from the north continued. The only possible safety lay in a confederacy of all the southern states. In such a confederacy Israel and Syria and Philistia joined. Judah would not come in and the northern states tried to force her to do so. This attempt was successful in so far as the defeat of Judah was concerned, but the effort instead of uniting only weakened the two nations. The Assyrians overran the northern country, captured many important towns and took many captives. At last Pekah fell a victim to the assassin and Hoshea ruled over a broken and disorganized state.)

In the two and fiftieth year of Uzziah king of Judah Pekah the son of Remaliah began to reign over Israel in Samaria, and reigned twenty years. And he did that which was evil in the sight of the Lord: he departed not from the sins of Jeroboam the son of Nebat, wherewith he made Israel to sin.

In the days of Pekah king of Israel came Tiglath-pileser king of Assyria, and took Ijon, and Abel-beth-maacah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali; and he carried them captive to Assyria. And Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, and smote him, and slew him, and reigned in his stead.

DAMASCUS—THE RIVER ABANA

From a picture in the possession of the Detroit Photograph Company and used by kind permission

Damascus is one of the oldest cities of the world. It is on the edge of the desert and is made possible by the river Abana, which "bursts full born from the heart of Lebanon, runs a course of ten miles in a narrow gorge, and from the mouth flings itself abroad in seven streams and after watering the greater part of the plain it dies away in a large marsh. Damascus was easily conquered by Nineveh, Babylon, and Memphis—she probably preceded them and she has outlived them. She has been twice supplanted,—by Antioch, and she has seen Antioch decay; by Bagdad, and Bagdad is forgotten. She has been many times sacked and twice at least the effective classes of her population have been swept into captivity, but this has not broken the chain of her history." —*G. A. Smith.*

HOSHEA.

(In spite of all the warnings of the prophets the people of Israel continued to disobey God and to do the things which were evil in his sight. The nation had its chance, and it threw that chance away. Then a terrible fate overtook it. A great wave of invasion came sweeping down from the North, and submerged the Northern kingdom. Samaria, the capital city, was destroyed, and the people were carried away by thousands into captivity.)

In the twelfth year of Ahaz king of Judah began Hoshea the son of Elah to reign in Samaria over Israel, and reigned nine years. And he did that which was evil in the sight of the Lord, yet not as the kings of Israel that were before him. Against him came up Shalmaneser king of Assyria; and Hoshea became his servant, and brought him tribute. And the king of Assyria found conspiracy in Hoshea; for he had sent messengers to So king of Egypt, and offered no tribute to the king of Assyria, as he had done year by year: therefore the king of Assyria shut him up, and bound him in prison. Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years. In the ninth year of Hoshea, the king of Assyria took Samaria, and carried Israel away unto Assyria, and placed them in the Assyrian cities. And it was so, because the children of Israel had sinned against the Lord their God, which brought them up out of the land of

Egypt from under the hand of Pharaoh king of Egypt, and had feared other gods, and walked in the statutes of the nations, whom the Lord cast out from before the children of Israel, and of the kings of Israel, which they made. And the children of Israel did secretly things that were not right against the Lord their God, and they built them high places in all their cities. And they set them up pillars and sacred symbols upon every high hill, and under every green tree: and there they burnt incense in all the high places, as did the nations whom the Lord carried away before them; and wrought wicked things to provoke the Lord to anger: and they served idols, whereof the Lord had said unto them, "Ye shall not do this thing."

Yet the Lord testified unto Israel, and unto Judah, by every prophet, and by every seer, saying, "Turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets. Notwithstanding they would not hear, but hardened their hearts, like to the hearts of their fathers, who believed not in the Lord their God. And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified unto them; and they followed vanity, and became vain, and went after the nations that were round about them, concerning whom the Lord had charged them that they should not do like them. And they forsook all the commandments of the Lord their God, and made them molten images, even two calves, and worshiped all the host of heaven, and served Baal. And they

burned their sons and their daughters as sacrifice, and used divination and enchantments, and sold themselves to do that which was evil in the sight of the Lord, to provoke him to anger. Therefore the Lord was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only. Also Judah kept not the commandments of the Lord their God, but walked in the statutes of Israel which they made. And the Lord rejected all the people of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight. For he rent Israel from the house of David; and they made Jeroboam the son of Nebat king: and Jeroboam drove Israel from following the Lord, and made them sin a great sin. And the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them; until the Lord removed Israel out of his sight, as he spoke by all his servants the prophets. So Israel was carried away out of their own land to Assyria, unto this day.

TALES OF THE MACCABEES

TALES OF THE MACCABEES

Persons of the Story.

Mattathias, a Jewish priest.
John,
Simon,
Judas, — *Sons of Mattathias.*
Eleazar,
Jonathan,
Alexander the Great.
Antiochus, king of Syria.
Apollonius,
Seron,
Ptolemy, — *Syrian generals under Antiochus.*
Nicanor,
Gorgias,
Lysias, regent of Syria.
Philip, pretender to Syrian crown.
Demetrius I., king of Syria.
Bacchides,
Nicanor, — *Syrian generals under Demetrius.*
Alexander Bolas, A general who contested with Demetrius for the Syrian crown.
Demetrius II., king of Syria.
Antiochus, son of Bolas, pretender to the crown.
Tryphon, a general who supported Antiochus, and who afterward became king.
Antiochus VII., brother of Demetrius II., who defeated Tryphon.
Ptolemy, king of Egypt.

Place of the Story.

The action moves over nearly the whole of Palestine. Some of the places mentioned are Modin, home of the Maccabees, Jerusalem, Beth-Horon, Bethsura, Jaffa, Kedesh, Gazara.

THE MACCABEES.

The Story of a Village Priest and His Five Sons Who Made a Gallant Struggle for Liberty.

(Palestine was one of the countries overrun and conquered by Alexander the Great. One of his successors, Antiochus IV., attempted to force Greek customs and worship upon the people. Many Jews yielded, but some resisted. Because of this resistance the foreign soldiery massacred many of the people, including helpless women and children. Jerusalem was destroyed, and the altars of the Lord broken down and polluted. Then, as in the brave days of old, arose a deliverer. A priest named Mattathias lived with his five stalwart sons in the little village of Modin. They slew the king's officer who attempted to impose foreign religious rites upon the villagers, and, fleeing to the mountains, set up the standard of revolt. The greatest of the sons of the priest was called Maccabæus, "the Hammer," because he smote his enemies so fiercely. From this, his family and his followers came to be called "Maccabees." These great warriors won many battles against great odds, and set the nation free. There is no more heroic story in all the history of Israel than theirs. The story is told in the "Books of the Maccabees," which are contained in what is called the "Apocrypha."*)

*See note at the end of the volume.

I.

How Alexander the Great, After He Had Conquered the World, Died, and How the Evil Antiochus Reigned in His Stead in Palestine.

And it came to pass, after Alexander the Macedonian, the son of Philip, came and smote Darius king of the Persians and Medes, and reigned in his stead, that he fought many battles, and won many strongholds, and slew the kings of the earth, and went through to the ends of the earth, and took spoils of a multitude of nations. And the earth was quiet before him, and he was exalted, and his heart was lifted up, and he gathered together an exceeding strong host, and ruled over countries and nations and principalities, and they became tributary unto him. And after these things he fell sick, and perceived that he should die. And he called his generals, and he divided unto them his kingdom, while he was yet alive. And Alexander reigned twelve years, and he died. And his generals bore rule, each one in his place. And they all put crowns upon themselves after he was dead, and so did their sons after them many years: and they multiplied evils in the earth.

In those days came there forth out of Israel transgressors of the law, and persuaded many, saying, "Let us go and make a covenant with the Gentiles that are round about us; for since we were parted from them many evils have befallen us."

And the saying was good in their eyes. And certain of the people were eager in this matter and went to the king, and he gave them license to do after the ordinances

of the Gentiles. And they forsook the holy covenant, and joined themselves to the Gentiles, and sold themselves to do evil.

II.

How Antiochus, After He Had Conquered Egypt, Returned to Bring Woeful Persecution Upon the Jews.

And a wicked ruler arose, Antiochus Epiphanes, son of Antiochus the king, who had been a hostage at Rome, and he reigned in the hundred and thirty and seventh year of the kingdom of the Greeks.

And the kingdom was well ordered in the sight of Antiochus, and he thought to reign over Egypt, that he might reign over the two kingdoms. And he entered into Egypt with a great multitude, with chariots, and with elephants, and with horsemen, and with a great navy; and he made war against Ptolemy king of Egypt; and Ptolemy was put to shame before him, and fled; and many fell wounded to death. And they got possession of the strong cities in the land of Egypt; and he took the spoils of Egypt.

And Antiochus, after he had smitten Egypt, returned in the hundred and forty and third year, and went up against Israel and Jerusalem with a great multitude, and entered presumptuously into the sanctuary, and took the golden altar, and the candlestick, and all that pertained thereto, and the table of the showbread, and the cups, and the bowls, and the golden censers, and the veil, and the crowns, and the golden ornaments which were before the temple, and he pulled them all off. And he took

the silver and the gold and the precious vessels; and he took the hidden treasures which he found. And when he had taken all, he went away into his own land, having made a great massacre.

And after two full years the king sent a chief collector of tribute unto the cities of Judah, and he came unto Jerusalem with a great multitude. And he spoke peaceable words unto them, but all was deceit: for when they believed him he fell upon the city suddenly, and smote it very sore, and destroyed much people out of Israel. And he took the spoils of the city, and set it on fire, and pulled down the houses thereof and the walls thereof on every side. And they led captive the women and the children, and the cattle they took in possession. And they builded the city of David with a great and strong wall, with strong towers, and it became unto them a citadel. And they put there a garrison of cruel soldiers, transgressors of the law, and they strengthened themselves therein. And they stored up arms and provisions, and gathering together the spoils of Jerusalem, they laid them up there. And they shed innocent blood on every side of the sanctuary, and defiled the sanctuary. And the inhabitants of Jerusalem fled because of them; and she became a habitation of strangers, and she became strange to them that were born in her, and her children forsook her. Her sanctuary was laid waste like a wilderness, her feasts were turned into mourning, her Sabbaths into reproach, her honor into contempt. According to her glory, so was her dishonor multiplied, and her high estate was turned into mourning.

And King Antiochus wrote to his whole kingdom, that all should be one people, and that each should forsake his own laws. And all the nations agreed according to the word of the king; and many of Israel consented to his worship, and sacrificed to the idols and profaned the Sabbath. And the king sent letters by messengers unto Jerusalem and the cities of Judah, that they should follow laws strange to the land, and should forbid whole burnt offerings and sacrifice and drink offerings in the sanctuary; and should profane the Sabbaths and feasts, and pollute the sanctuary and them that were holy; that they should build altars, and temples, and shrines for idols, and should sacrifice swine's flesh and unclean beasts. And whosoever shall not do according to the word of the king, he shall die. According to all these words wrote he to his whole kingdom; and he appointed overseers over all the people, and he commanded the cities of Judah to sacrifice, city by city. And from the people were gathered together unto them many, every one that had forsaken the law; and they did evil things in the land; and they made the Israelites to hide themselves in every place of refuge which they had.

III.

How Mattathias the Priest and His Five Sons Rebelled Against the Authority of the King, and Fled to the Mountains.

In those days rose up Mattathias the son of John, the son of Simeon, a priest from Jerusalem; and he dwelt at Modin. And he had five sons, John, who was surnamed

Gaddis; Simon, who was called Thassi; Judas, who was called Maccabæus; Eleazar, who was called Avaran; Jonathan, who was called Apphus.

And he saw the blasphemies that were committed in Judah and in Jerusalem, and he said,—

"Woe is me! wherefore was I born to see the destruction of my people, and the destruction of the holy city, and to dwell there, when it was given into the hand of the enemy, the sanctuary into the hand of aliens? Her temple is become as a man without glory: her vessels of glory are carried away into captivity, her infants are slain in her streets, her young men with the sword of the enemy. What nation hath not inherited her palaces, and gotten possession of her spoils? her adorning is all taken away; instead of a free woman she is become a bond woman: and, behold, our holy things and our beauty and our glory are laid waste, and the Gentiles have profaned them. Wherefore should we live any longer?"

And Mattathias and his sons rent their clothes, and put on sackcloth, and mourned exceedingly.

And the king's officers, that were enforcing the evil laws, came into the city Modin to sacrifice. And many of Israel came unto them, and Mattathias and his sons were gathered together. And the king's officers answered and spoke to Mattathias, saying, "Thou art a ruler and an honorable and great man in this city, and strengthened with sons and brethren: now therefore come thou first and do the commandment of the king, as all the nations have done, and the men of Judah, and they that remain in Jeru-

salem: and thou and thy house shall be in the number of the king's Friends, and thou and thy sons shall be honored with silver and gold and many gifts."

And Mattathias answered and said with a loud voice, "If all the nations that are under the king's dominion hearken unto him, to fall away each one from the worship of his fathers, and have made choice to follow his commandments, yet will I and my sons and my brethren walk in the covenant of our fathers. Heaven forbid that we should forsake the law and the ordinances. We will not hearken to the king's words, to go aside from our worship, on the right hand, or on the left."

And when he had ceased speaking these words, there came a Jew in the sight of all to sacrifice on the altar which was at Modin, according to the king's commandment. And Mattathias saw it, and his zeal was kindled, and he was hot with indignation, and ran, and slew him upon the altar. And the king's officer, who compelled men to sacrifice, he killed at that time, and pulled down the altar. And Mattathias cried out in the city with a loud voice, saying, "Whosoever is zealous for the law, and maintaineth the covenant, let him come forth after me."

And he and his sons fled into the mountains, and forsook all that they had in the city.

IV.

How a Thousand Jews Were Slaughtered Because They Would Not Fight on the Sabbath Day.

Then many that sought after justice and judgment went out into the wilderness, to dwell there, they, and their sons, and their wives, and their cattle; because evils were multiplied upon them. And it was told the king's officers, and the forces that were in Jerusalem, the city of David, that certain men, who had broken the king's commandment, were gone out into the secret places in the wilderness; and many pursued after them, and having overtaken them, they encamped against them, and set the battle in array against them on the Sabbath day.

And they said unto them, "Come forth, and do according to the word of the king, and ye shall live."

And they said, "We will not come forth, neither will we do the word of the king, to profane the Sabbath day."

And they hasted to give them battle. And they answered them not, neither cast they a stone at them, nor stopped up the secret places, saying, "Let us all die in our innocency: heaven and earth witness over us, that ye put us to death without trial."

And they rose up against them in battle on the Sabbath, and they died, they and their wives and their children, and their cattle, to the number of a thousand souls.

V.

How Mattathias Died, and Bequeathed the Task of Freeing Israel to His Sons.

And Mattathias and his friends knew it, and they mourned over them exceedingly. And one said to another, "If we all do as our brethren have done, and fight not against the Gentiles for our lives and our ordinances, they will now quickly destroy us from off the earth." And they took counsel on that day, saying, "Whosoever shall come against us to battle on the Sabbath day, let us fight against him, and we shall in no wise all die, as our brethren died in the secret places." Then were gathered together unto them a company of mighty men of Israel, every one that offered himself willingly for the law. And all they that fled from the evils were added to them, and became a stay unto them. And they mustered a host, and smote sinners in their anger, and lawless men in their wrath: and the rest fled to the Gentiles for safety. And Mattathias and his friends went round about, and pulled down the altars. And they pursued after the sons of pride, and the work prospered in their hand. And they rescued the law out of the hand of the Gentiles, and out of the hand of the kings, neither suffered they the sinner to triumph.

And the days of Mattathias drew near that he should die, and he said unto his sons,—

"Now have pride and rebuke gotten strength, and a season of overthrow, and wrath of indignation. And now, my children, be ye zealous for the law, and give your lives

for the covenant of your fathers. And call to remembrance the deeds of our fathers, which they did in their generations; and receive great glory and an everlasting name. Was not Abraham found faithful in temptation, and it was reckoned unto him for righteousness? Joseph in the time of his distress kept the commandment, and became lord of Egypt. Phinehas our father, because he was zealous exceedingly, obtained the covenant of an everlasting priesthood. Joshua for fulfilling the word became a judge in Israel. Caleb for bearing witness among the people obtained a heritage in the land. David for being merciful inherited the throne of a kingdom for ever and ever. Elijah, because he was exceeding zealous for the law, was taken up into heaven. Hananiah, Azariah, Mishael, believed, and were saved out of the flame. Daniel for his innocency was delivered from the mouth of lions. And thus consider ye from generation to generation, that none that put their trust in him shall want for strength. And be not afraid of the words of a sinful man; for his glory shall come to naught. To-day he shall be lifted up, and to-morrow he shall not be found, because he is returned unto his dust, and his thought is perished. And ye, my children, be strong, and show yourselves men in behalf of the law; for therein shall ye obtain glory. And, behold, Simon your brother, I know that he is a man of counsel; give ear unto him alway: he shall be a father unto you. And Judas Maccabæus, he hath been strong and mighty from his youth: he shall be your captain, and shall fight the battle of the people. And take ye unto you all the doers of

the law, and avenge the wrong of your people. Render a recompense to the Gentiles, and take heed to the commandments of the law."

And he blessed them, and was gathered to his fathers. And he died in the hundred and forty and sixth year, and his sons buried him in the sepulchers of his fathers at Modin, and all Israel made great lamentation for him.

VI.

How "Judas the Hammer" Took Command of the Forces of Israel.

And his son Judas, who was called Maccabæus, rose up in his stead. And all his brethren helped him, and so did all they that held with his father, and they fought with gladness the battle of Israel. And he got his people great glory, and put on a breastplate as a giant, and girt his warlike harness about him, and set battles in array, protecting the army with his sword. And he was like a lion in his deeds, and as a lion's whelp roaring for prey. And he pursued the lawless, seeking them out, and he burnt up those that troubled his people. And the lawless shrunk for fear of him, and all the workers of lawlessness were sore troubled, and salvation prospered in his hand. And he angered many kings, and made Jacob glad with his acts, and his memorial is blessed for ever. And he went about among the cities of Judah, and destroyed the ungodly out of the land, and turned away wrath from Israel: and he was renowned unto the utmost part of the earth, and he gathered together such as were ready to perish.

RUINS OF AN ANCIENT CITY

This picture shows one of the ruined cities near the coast, important during the period of the Maccabees, and later in the time of the Crusaders

VII.

How Judas Won His Sword from the Foe.

And Apollonius gathered the Gentiles together, and a great host from Samaria, to fight against Israel. And Judas perceived it, and he went forth to meet him, and smote him, and slew him: and many fell wounded to death, and the rest fled. And they took their spoils, and Judas took the sword of Apollonius, and therewith he fought all his days.

VIII.

How Judas, with a Small Force, Overcame the Syrians at Beth-horon.

And Seron, the commander of the host of Syria, heard that Judas had gathered a host of faithful men with him, and of such as went out to war; and he said, "I will make myself a name and get me glory in the kingdom; and I will fight against Judas and them that are with him, that set at naught the word of the king."

And there went up with him also a mighty army of the ungodly to help him, to take vengeance on the children of Israel.

And he came near to the pass of Beth-horon, and Judas went forth to meet him with a small company. But when they saw the army coming to meet them, they said unto Judas, "What? shall we be able, being a small company, to fight against so great and strong a multitude? and we for our part are faint, having tasted no food this day."

And Judas said, "It is an easy thing for many to be shut up in the hands of a few; and with heaven it is all one, to save by many or by few: for victory in battle standeth not in the multitude of a host; but strength is from heaven. They come unto us in fullness of insolence and lawlessness, to destroy us and our wives and our children, for to spoil us: but we fight for our lives and our laws. And he himself will discomfit them before our face: but as for you, be ye not afraid of them."

Now when he had left off speaking, he leaped suddenly upon them, and Seron and his army were discomfited before him. And they pursued them in the pass of Bethhoron unto the plain, and there fell of them about eight hundred men; but the rest fled into the land of the Philistines.

And the fear of Judas and his brethren, and the dread of them, began to fall upon the nations round about them: and his name came even unto the king, and every nation told of the battles of Judas.

IX.

How Judas Deceived the Enemy by a Night March, How He Fell Upon the Syrian Camp, and Scattered the Syrian Army, Winning Great Glory and Gaining Much Spoil.

And after this Judas appointed leaders of the people, captains of thousands, and captains of hundreds, and captains of fifties, and captains of tens. And the army removed, and encamped upon the south side of Emmaus.

And Judas said, "Gird yourselves, and be valiant men, and be in readiness against the morning, that ye may fight with these Gentiles, that are assembled together against us to destroy us, and our holy place: for it is better for us to die in battle, than to look upon the evils of our nation and the holy place. Nevertheless, as may be the will in heaven, so shall he do."

And Gorgias took five thousand footmen, and a thousand chosen horse, and the army marched by night, that it might fall upon the army of the Jews and smite them suddenly: and the men of the citadel were his guides. And Judas heard thereof, and he also marched by night, he and the valiant men, that he might smite the king's host which was at Emmaus, while as yet the forces were dispersed from the camp. And Gorgias came into the camp of Judas by night, and found no man; and he sought them in the mountains; for he said, "These men flee from us."

And as soon as it was day, Judas appeared in the plain with three thousand men: howbeit they had neither suitable armor nor swords. And they saw the camp of the Gentiles strong and fortified, and horsemen compassing it round about; and these were expert in war.

And Judas said to the men that were with him, "Fear ye not their multitude, neither be ye afraid of their onset. Remember how our fathers were saved in the Red Sea, when Pharaoh pursued them with a host. And now let us cry unto heaven, if he will pity us, and will remember the covenant of our fathers, and destroy this army before us to-day: and all the Gentiles shall know that there is one who redeemeth and saveth Israel."

And the strangers lifted up their eyes, and saw them coming over against them: and they went out of the camp to battle. And they that were with Judas sounded their trumpets, and joined battle, and the Gentiles were discomfited, and fled into the plain. But all the hindmost fell by the sword: and they pursued them a long distance, and there fell of them about three thousand men.

And Judas and his host returned from pursuing after them, and he said unto the people, "Be not greedy of the spoils, inasmuch as there is a battle before us; and Gorgias and his host are nigh unto us in the mountain. But stand ye now against our enemies, and fight against them, and afterwards take the spoils with boldness."

While Judas was yet speaking, there appeared a part of them looking out from the mountain: and they saw that their host had been put to flight, and that the Jews were burning the camp; for the smoke that was seen declared what was done. But when they perceived these things, they were sore afraid; and perceiving also the army of Judas in the plain ready for battle, they fled all of them into the land of the Philistines.

And Judas returned to spoil the camp, and they got much gold, and silver, and blue, and sea purple, and great riches. And they returned home, and sang a song of thanksgiving, and gave praise unto heaven; because his mercy is good, because his mercy endureth forever. And Israel had a great deliverance that day.

SIDON, ON THE ROAD FROM TYRE

From a photograph taken by Dr. W. J. Moulton,
and used by his kind permission

X.

How Judas Defeated Another Great Army of the Syrians.

But the strangers, as many as had escaped, came and told Lysias all the things that had happened: but when he heard thereof, he was confounded and discouraged.

And in the next year he gathered together threescore thousand chosen footmen, and five thousand horse, that he might subdue them. And they came into Idumæa, and encamped at Bethsura; and Judas met them with ten thousand men. And he saw that the army was strong, and he prayed and said,—

"Blessed art thou, O Saviour of Israel, who didst quell the onset of the mighty man by the hand of thy servant David, and didst deliver the army of the Philistines into the hands of Jonathan the son of Saul, and of his armor-bearer: shut up this army in the hand of thy people Israel, and let them be ashamed for their host and their horsemen: give them faintness of heart, and cause the boldness of their strength to melt away, and let them quake at their destruction: cast them down with the sword of them that love thee, and let all that know thy name praise thee with thanksgiving."

And they joined battle; and there fell of the army of Lysias about five thousand men, and they fell down over against them. But when Lysias saw that his array was put to flight, and the boldness that had come upon them that were with Judas, and how they were ready either to live or to die nobly, he removed to Antioch, and gathered together hired soldiers, that he might come again into Judæa with even a greater company.

XI.

How the Temple Was Purified.

But Judas and his brethren said, "Behold, our enemies are discomfited: let us go up to cleanse the holy place, and to dedicate it afresh."

And all the army was gathered together, and they went up unto Mount Sion. And they saw the sanctuary laid desolate, and the altar profaned, and the gates burned, and shrubs growing in the courts as in a forest or as on one of the mountains, and the priests' chambers pulled down; and they rent their clothes, and made great lamentation, and put ashes upon their heads, and fell on their faces to the ground, and blew with the solemn trumpets, and cried toward heaven. Then Judas appointed certain men to fight against those that were in the citadel, until he should have cleansed the holy place.

And he chose blameless priests, such as had pleasure in the law: and they cleansed the holy place, and bore out the stones of defilement into an unclean place. And they took counsel concerning the altar of burnt offerings, which had been profaned, what they should do with it: and there came into their mind a good counsel, that they should pull it down, lest it should be a reproach to them, because the Gentiles had defiled it: and they pulled down the altar, and laid up the stones in a convenient place near the temple, until there should come a prophet to show what should be done with them. And they took whole stones according to the law, and built a new altar after the fash-

ion of the former; and they built the holy place, and the inner parts of the house; and they hallowed the courts. And they made the holy vessels new, and they brought the candlestick, and the altar of burnt offerings and of incense, and the table, into the temple. And they burned incense upon the altar, and they lighted the lamps that were upon the candlestick, and they gave light in the temple. And they set loaves upon the table, and spread out the veils, and finished all the works which they made.

XII.

How the King Himself, with an Army of 100,000 Men and a Herd of Thirty-two Fighting Elephants Came Against Judas, and How an Indecisive Battle Was Fought. How Eleazar Did a Brave Deed and Died in the Doing of It.

And when the king heard this, he was angry, and gathered together all his Friends, even the generals of his host, and the captains of the horse. And there came unto him from other kingdoms, and from isles of the sea, bands of hired soldiers. And the number of his forces was a hundred thousand footmen, and twenty thousand horsemen, and two and thirty elephants trained for war. And they went through Idumæa, and encamped against Bethsura, and fought against it many days, and made engines of war; and they of Bethsura came out, and burned them with fire, and fought valiantly.

And Judas removed from the citadel, and encamped at Bethzacharias, over against the king's camp. And the

king rose early in the morning, and removed his army at full speed along the road to Bethzacharias, and his forces made them ready to battle, and sounded the trumpets. And they showed the elephants the blood of grapes and mulberries, that they might prepare them for the battle. And they divided the beasts among the phalanxes, and they set by each elephant a thousand men armed with coats of mail, and helmets of brass on their heads; and for each elephant were appointed five hundred chosen horsemen. These were ready beforehand, wheresoever the elephant was; and whithersoever the elephant went, they went with him; they departed not from him. And towers of wood were upon them, strong and covered, one upon each elephant, girt fast upon him with cunning contrivances; and upon each elephant were two and thirty valiant men that fought upon them, beside his driver (and the rest of the horsemen he set on this side and that side at the two parts of the army), striking terror into the enemy, and protected by the phalanxes. Now when the sun shone upon the shields of gold and brass, the mountains shone therewith, and blazed like torches of fire.

And a part of the king's army was spread upon the high mountains, and some on the low ground, and they went on firmly and in order. And all that heard the noise of their multitude, and the marching of the multitude, and the rattling of the arms, trembled: for the army was exceeding great and strong.

And Judas and his army drew near for battle, and there fell of the king's army six hundred men. And

RUINS OF THE CASTLE AT SIDON

From a photograph taken by Dr. W. J. Moulton,
and used by his kind permission

The famous city on the coast which held, with its great rival, Tyre, the commercial supremacy of the East. It was the scene of innumerable battles and sieges

Eleazar, who was called Avaran, saw one of the elephants armed with royal breastplates, and he was higher than all the elephants, and the king seemed to be upon him; and he determined to deliver his people, and to get him an everlasting name; and he ran upon him courageously into the midst of the phalanx, and slew on the right hand and on the left, and they parted asunder from him on this side and on that. And he crept under the elephant, and thrust him from beneath, and slew him; and the elephant fell to the earth upon him, and he died there. And they saw the strength of the kingdom, and the fierce onset of the hosts, and they retreated.

XIII.

How Judas Defeated Nicanor and Cut Off His Head.

And the king sent Nicanor, one of his honorable princes, a man that hated Israel and was their enemy, and commanded him to destroy the people. And Nicanor came to Jerusalem with a great host; and he sent unto Judas and his brethren deceitfully with words of peace, saying, "Let there be no battle between me and you; I will come with a few men, that I may see your faces in peace."

And he came to Judas, and they saluted one another peaceably. And the enemies were ready to take away Judas by violence. And the thing was known to Judas, that he came unto him with deceit, and he was sore afraid of him, and would see his face no more. And Nicanor knew that his counsel was discovered; and he went out

to meet Judas in battle, and there fell of Nicanor's side about five hundred men, and they fled into the city of David.

And after these things Nicanor went up to Mount Sion: and there came some of the priests out of the sanctuary, and some of the elders of the people, to salute him peaceably, and to show him the whole burnt sacrifice that was being offered for the king. And he mocked them, and laughed at them, and entreated them shamefully, and spoke haughtily, and swore in a rage, saying, "Unless Judas and his army be now delivered into my hands, it shall be that, if I come again in peace, I will burn up this house": and he went out in a great rage. And the priests entered in, and stood before the altar and the temple; and they wept, and said, "Thou didst choose this house to be called by thy name, to be a house of prayer and supplication for thy people: take vengeance on this man and his army, and let them fall by the sword: remember their blasphemies, and suffer them not to live any longer."

And Nicanor went forth from Jerusalem, and encamped in Beth-horon, and there joined him the host of Syria. And Judas encamped with three thousand men: and Judas prayed and said, "When they that came from the king blasphemed, thine angel went out, and smote among them a hundred and fourscore and five thousand. Even so discomfit thou this army before us to-day, and let all the rest know that he hath spoken wickedly against thy sanctuary, and judge thou him according to his wickedness."

And on the thirteenth day of the month Adar the armies

joined battle: and Nicanor's army was discomfited, and he himself was the first to fall in the battle. Now when his army saw that Nicanor was fallen, they cast away their arms, and fled. And the Jews pursued after them a day's journey, and they sounded an alarm after them with the solemn trumpets. And they came forth out of all the villages of Judæa round about, and hemmed them in on every side, so that they all fell by the sword, and there was not one of them left. And they took the spoils, and the booty, and they smote off Nicanor's head, and his right hand, which he stretched out so haughtily, and brought them, and hanged them up beside Jerusalem. And the people were exceeding glad, and they kept that day as a day of great gladness. And they ordained to keep this day year by year, the thirteenth day of Adar. And the land of Judah had rest a little while.

XIV.

How Judas Made a Treaty with Rome.

And Judas heard of the fame of the Romans, that they are valiant men, and have pleasure in all that join themselves unto them, and make a league with all such as come unto them. And they told him of their wars and exploits which they do among the Gauls, and how that they conquered them, and brought them under tribute; and what things they did in the land of Spain, that they might become masters of the mines of silver and gold which were

there; and how by their policy and persistence they conquered all the place (and the place was exceeding far from them), and the kings that came against them from the uttermost part of the earth, until they had discomfited them, and smitten them very sore; and how the rest give them tribute year by year: Antiochus also, the great king of Asia, who came against them to battle, having a hundred and twenty elephants, with horse, and chariots, and an exceeding great host, and he was discomfited by them, and they took him alive, and appointed that both he and such as reigned after him should give them a great tribute, and should give hostages, and the country of India, and Media, and Lydia, and of the goodliest of their countries; and they took them from him, and gave them to King Eumenes: and how they of Greece took counsel to come and destroy them; and the thing was known to them, and they sent against them a captain, and fought against them, and many of them fell down wounded to death, and they made captive their wives and their children, and spoiled them, and conquered their land, and pulled down their strongholds, and spoiled them, and brought them into bondage unto this day: and the rest of the kingdoms and of the isles, as many as rose up against them at any time, they destroyed and made them to be their servants; but with their friends and such as relied upon them they kept peace; and they conquered the kingdoms that were near and those that were far off, and all that heard of their fame were afraid of them: moreover, whomsoever they will to succor and to make kings, these

do they make kings; and whomsoever they will, do they depose; and they are exalted exceedingly: and for all this none of them did ever put on a crown, neither did they clothe themselves with purple, to be magnified thereby: and how they had made for themselves a senate house, and day by day three hundred and twenty men sat in council, consulting alway for the people, to the end they might be well ordered: and how they commit their government to one man year by year, that he should rule over them, and be lord over all their country, and all are obedient to that one, and there is neither envy nor emulation among them.

And Judas chose Eupolemus the son of John, and Jason, and sent them to Rome, to make a league of peace and confederacy with them, and that they should take the yoke from them; for they saw that the kingdom of the Syrians did keep Israel in bondage. And they went to Rome (and the way was exceeding long), and they entered into the senate house, and said, "Judas, who is also called Maccabæus, and his brethren, and the people of the Jews, have sent us unto you, to make a confederacy and peace with you, and that we might be registered your confederates and friends."

And the thing was well-pleasing in their sight. And this is the copy of the writing which they wrote back again on tables of brass, and sent to Jerusalem, that it might be with them there for a memorial of peace and confederacy:—

Good success be to the Romans, and to the nation of the Jews, by sea and by land for ever: the sword also and the

enemy be far from them. But if war arise for Rome first, or any of their confederates in all their dominion, the nation of the Jews shall help them as confederates, as the occasion shall prescribe to them, with all their heart: and unto them that make war upon them they shall not give, neither supply, food, arms, money, or ships, as it hath seemed good unto Rome, and they shall keep their ordinances without taking anything therefor. In the same manner moreover if war come first upon the nation of the Jews, the Romans shall help them as confederates with all their soul, as the occasion shall prescribe to them: and to them that are confederates with their foes there shall not be given food, arms, money, or ships, as it hath seemed good unto Rome; and they shall keep these ordinances, and that without deceit. According to these words have the Romans made a covenant thus with the people of the Jews. But if hereafter the one party and the other shall take counsel to add or diminish anything, they shall do it at their pleasure, and whatsoever they shall add or take away shall be established.

XV.

How Judas, Fighting Desperately Against Fearful Odds, Died Upon the Field of Battle.

And Demetrius, the king who succeeded Antiochus, heard that Nicanor was fallen with his forces in battle, and he sent Bacchides and Alcimus again into the land of Judah a second time, and the right wing of his army with them: and they went by the way that leadeth to Gilgal, and encamped against Mesaloth, which is in Arbela, and

got possession of it, and destroyed much people. And the first month of the hundred and fifty and second year they encamped against Jerusalem: and they removed, and went to Berea, with twenty thousand footmen and two thousand horse. And Judas was encamped at Elasa, and three thousand chosen men with him: and they saw the multitude of the forces, that they were many, and they feared exceedingly: and many slipped away out of the army; there were not left of them more than eight hundred men.

And Judas saw that his army slipped away, and that the battle pressed upon him, and he was sore troubled in heart, for he had no time to gather them together, and he became discouraged. And he said to them that were left, "Let us arise and go up against our adversaries, if peradventure we may be able to fight with them."

And they would have dissuaded him, saying, "We shall in no wise be able: but let us rather save our lives now: let us return again, we and our brethren, and fight against them: but we are few."

And Judas said, "Let it not be so that I should do this thing, to flee from them: and if our time is come, let us die manfully for our brethren's sake, and not stain our honor."

And the host removed from the camp, and stood to encounter them, and the horse was parted into two companies, and the slingers and the archers went before the host, and all the mighty men that fought in the front of the battle.

But Bacchides was in the right wing; and the phalanx drew near on the two parts, and they blew with their

trumpets. And the men of Judas' side, even they sounded with their trumpets, and the earth shook with the shout of the armies, and the battle was joined, and continued from morning until evening.

And Judas saw that Bacchides and the strength of his army were on the right side, and there went with him all that were brave in heart, and the right wing was discomfited by them, and he pursued after them unto the mount Azotus. And they that were on the left wing saw that the right wing was discomfited, and they turned and followed upon the footsteps of Judas and of those that were with him: and the battle waxed sore, and many on both sides fell wounded to death.

And Judas fell, and the rest fled. And Jonathan and Simon took Judas their brother, and buried him in the sepulcher of his fathers at Modin. And they bewailed him, and all Israel made great lamentation for him, and mourned many days, and said, "How is the mighty fallen, the saviour of Israel!"

(Judas' last battle, in which, with only 800 men, he almost overcame 22,000, has been called the "Thermopylæ of the Jews." The following is an estimate of the character and services of this great leader:—

"In the long roll of Israelitish worthies we meet with no more striking personality than that of Judas Maccabæus. His piety was manifest to all; his motives were pure and unselfish; he fought for God's glory and his country's good. His unselfish devotion was equaled by his military genius. For seven years, with an enthusiasm that never flagged, he led the Jews to victory, and died only when the noblest heroism could not conquer.")

XVI.

How Jonathan Became Leader in Place of Judas.

And it came to pass after the death of Judas, that the lawless took courage and became active in all the land of Israel, and all they that wrought iniquity rose up (in those days was there an exceeding great famine), and the country went over with them. And Bacchides chose out the ungodly men and made them lords of the country. And they sought out and searched for the friends of Judas, and brought them unto Bacchides, and he took vengeance on them, and used them despitefully. And there was great tribulation in Israel, such as was not since the time of the prophets. And all the friends of Judas were gathered together, and they said unto Jonathan, "Since thy brother Judas hath died, we have no man like him to go forth against our enemies and Bacchides, and among them of our nation that hate us. Now therefore we have chosen thee this day to be our prince and leader in his stead, that thou mayest fight our battles."

And Jonathan took the leadership upon him at that time, and rose up in place of his brother Judas.

XVII.

How Jonathan and His Men, After Fighting a Superior Force, Swam the Jordan River and Escaped.

When Bacchides heard that the Jews had chosen another leader, he came on the Sabbath day unto the banks

of Jordan with a great host. And Jonathan said to his company, "Let us stand up now and fight for our lives, for it is not with us to-day, as yesterday and the day before. For, behold, the battle is before us and behind us; moreover the water of the Jordan is on this side and on that side, and marsh and wood; and there is no place to turn aside. Now therefore cry unto heaven, that ye may be delivered out of the hand of your enemies."

And the battle was joined, and Jonathan stretched forth his hand to smite Bacchides, and he escaped from him. And Jonathan and they that were with him leaped into the Jordan, and swam over to the other side: and the Syrians did not pass over Jordan against them. And there fell of Bacchides' company that day about a thousand men.

XVIII.

How King Demetrius Made a Treaty and How Jonathan, in Despite of Him, Took the City of Joppa.

(Alexander slew Demetrius and succeeded him as king, but a son of Demetrius, also named Demetrius, attempted to recover his father's kingdom, and sent an army into Palestine. Jonathan remained on the side of King Alexander, and conquered Apollonius, general of Demetrius.)

And in the hundred and threescore and fifth year came Demetrius, son of Demetrius, out of Crete into the land of his fathers: and King Alexander heard thereof, and he was grieved exceedingly, and returned unto Antioch. And Demetrius appointed Apollonius, who was over Cœlesyria,

SITE OF APHAMEA

From a photograph in the possession of Rev. Louis F. Giroux
of the American International College, Springfield, Mass.,
and used by his kind permission

The capital of Seleucus Nicator, one of Alexander's generals, founder of the famous dynasty of the Seleucidæ. These kings are mentioned in the book of Daniel and in the books of the Maccabees. This is the region from which the kings of the North used to come down against Palestine

and he gathered together a great host, and encamped in Jamnia, and sent unto Jonathan, the high priest, saying,—

"Thou alone liftest up thyself against us, but I am had in derision and in reproach because of thee. And why dost thou vaunt thy power against us in the mountains? Now therefore, if thou trustest in thy forces, come down to us into the plain, and there let us try the matter together; for with me is the power of the cities. Ask and learn who I am, and the rest that help us; and they say, 'Your foot cannot stand before our face; for thy fathers have been twice put to flight in their own land.' And now thou shalt not be able to abide the horse and such a host as this in the plain, where is neither stone nor flint, nor place to flee unto."

Now when Jonathan heard the words of Apollonius, he was moved in his mind, and he chose out ten thousand men, and went forth from Jerusalem, and Simon his brother met him to help him. And he encamped against Joppa: and they of the city shut him out, because Apollonius had a garrison in Joppa: and they fought against it. And they of the city were afraid, and opened unto him: and Jonathan became master of Joppa.

XIX.

How Jonathan Put to Rout Apollonius and His Regiments of Cavalry.

And Apollonius heard, and he gathered an army of three thousand horse, and a great host, and went to Azotus as though he were on a journey, and from thence drew

onward into the plain, because he had a multitude of horse, and trusted therein. And Jonathan pursued after him to Azotus, and the armies joined battle.

And Apollonius had left a thousand horse behind them in ambush. And Jonathan knew that there was an ambush behind him. And they surrounded his army, and cast their darts at the people, from morning until evening: but the people stood still, as Jonathan commanded them: and their horses were wearied. And Simon drew forth his host, and joined battle with the phalanx (for the horsemen were tired), and they were discomfited by him, and fled. And the horsemen were scattered in the plain, and they fled to Azotus, and entered into Beth-dagon, their idol's temple, to save themselves.

And Jonathan burned Azotus, and the cities round about it, and took their spoils; and the temple of Dagon, and them that fled into it, he burned with fire. And they that had fallen by the sword, with them that were burned, were about eight thousand men. And from thence Jonathan marched, and encamped against Ascalon, and they of the city came forth to meet him with great pomp. And Jonathan, with them that were on his side, returned unto Jerusalem, having many spoils.

And it came to pass, when King Alexander heard these things, he honored Jonathan; and he sent unto him a buckle of gold, as the custom is to give to such as are of the kindred of the kings: and he gave him Ekron and all the coasts thereof for a possession.

JAFFA, THE ANCIENT JOPPA

Joppa has a long and famous history of battle and siege. Many times it has changed hands and has known many masters. Its Jewish inhabitants were massacred early in the Maccabean struggle. It was attacked at night by Judas Maccabeus, who burned the boats in the harbor. It was captured by Jonathan and again by Simon. It was several times captured in the Roman wars—by Gallus, when 8,400 Jews were killed; by Vespasian, in 68 A.D., when 4,200 people perished. It was the seat of conflict during the Crusades, and was taken by Napoleon

XX.

How Jonathan and Two Valiant Captains Stood Against a Host.

And Jonathan heard that Demetrius' princes were come to Kedesh, which is in Galilee, with a great host, purposing to remove him from his office; and he went to meet them, but Simon his brother he left in the country.

And Simon encamped against Bethsura, and fought against it many days, and shut it up: and they desired to have peace, which he granted them, and he put them out from thence, and took possession of the city, and set a garrison over it.

And Jonathan and his army encamped at the water of Gennesaret, and early in the morning they went to the plain of Hazor. And, behold, an army of strangers met him in the plain, and they laid an ambush for him in the mountains, but themselves met him face to face. But they that lay in ambush rose out of their places, and joined battle; and all they that were of Jonathan's side fled: not one of them was left, except Mattathias the son of Absalom, and Judas the son of Chalphi, captains of the forces.

And Jonathan rent his clothes, and put earth upon his head, and prayed. And he turned again unto them in battle, and put them to the rout, and they fled. And they of his side that fled saw it, and returned unto him, and pursued with him unto Kedesh unto their camp, and they encamped there. And there fell of the strangers on that day about three thousand men: and Jonathan returned to Jerusalem.

XXI.

How Jonathan Fell at Last Into the Hands of a Crafty Foe.

And Tryphon sought to reign over Asia and to put on himself the crown, and to stretch forth his hand against Antiochus the king. And he was afraid lest Jonathan should not permit him, and lest he should fight against him; and he sought a way how to take him, that he might destroy him. And he removed, and came to Bethshan. And Jonathan came forth to meet him with forty thousand men chosen for battle, and came to Bethshan. And Tryphon saw that he came with a great host, and he was afraid to stretch forth his hand against him: and he received him honorably, and commended him unto all his Friends, and gave him gifts, and commanded his forces to be obedient unto him, as unto himself. And he said unto Jonathan, "Why hast thou put all this people to trouble, seeing there is no war between us? And now send them away to their homes, but choose for thyself a few men who shall be with thee, and come thou with me to Ptolemais, and I will give it up to thee, and the rest of the strongholds and the rest of the forces, and all the king's officers: and I will return and depart; for this is the cause of my coming."

And he put trust in him, and did even as he said, and sent away his forces, and they departed into the land of Judah. But he reserved to himself three thousand men, of whom he left two thousand in Galilee, but one thousand went with him. Now as soon as Jonathan entered into Ptolemais, they of Ptolemais shut the gates, and laid hands

THE LAKE OF GALILEE

The Galilee country, so important in the life of Jesus, was the scene of many of the operations of the military campaigns of the Maccabees

on him; and all them that came in with him they slew with the sword.

And Tryphon sent forces and horsemen into Galilee, and into the great plain, to destroy all Jonathan's men. And they perceived that he was taken and had perished, and they that were with him; and they encouraged one another, and went on their way close together, prepared to fight. And they that followed upon them saw that they were ready to fight for their lives, and turned back again.

And they all came in peace into the land of Judah, and they mourned for Jonathan, and them that were with him, and they were sore afraid; and all Israel mourned with a great mourning. And all the Gentiles that were round about them sought to destroy them utterly: for they said, "They have no captain, nor any to help them: now therefore let us fight against them, and take away their memory from among men."

XXII.

How Simon Became Captain in Place of Jonathan.

And Simon heard that Tryphon had gathered together a mighty host to come into the land of Judah, and destroy it utterly. And he saw that the people trembled and were in great fear; and he went up to Jerusalem, and gathered the people together; and he encouraged them, and said unto them, "Ye yourselves know all the things that I, and my brethren, and my father's house, have done for the laws and the sanctuary, and the battles and the distresses which we have seen: by reason hereof all my brethren have per-

ished for Israel's sake, and I am left alone. And now be it far from me, that I should spare mine own life in any time of affliction; for I am not better than my brethren. Howbeit I will take vengeance for my nation, and for the sanctuary, and for our wives and children; because all the Gentiles are gathered to destroy us of very hatred."

And the spirit of the people revived, as soon as they heard these words. And they answered with a loud voice, saying, "Thou art our leader instead of Judas and Jonathan thy brother. Fight thou our battles, and all that thou shalt say unto us, that will we do."

And he gathered together all the men of war, and made haste to finish the walls of Jerusalem, and he fortified it round about. And he sent Jonathan the son of Absalom, and with him a great host, to Joppa: and he cast out those that were therein, and abode there in it.

XXIII.

How the Enemy Was Hindered by a Great Fall of Snow, and How Jonathan Met His Death.

And Tryphon removed from Ptolemais with a mighty host to enter into the land of Judah, and Jonathan was with him in prison. But Simon encamped at Adida, over against the plain. And Tryphon knew that Simon was risen up instead of his brother Jonathan, and meant to join battle with him, and he sent ambassadors unto him, saying, "It is for money which Jonathan thy brother owed unto the king's treasure, by reason of the offices which he had, that we hold him fast. And now send a hundred

JERUSALEM

From an old photograph in the possession of the Springfield Public Library, and used by kind permission

This view is taken from the city walls. The famous mosque of Omar is in the center

"Our feet shall stand within thy gates, O Jerusalem.

"Jerusalem is builded as a city that is compact together:

"Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord.

"For there are set thrones of judgment, the thrones of the house of David.

"Pray for the peace of Jerusalem: they shall prosper that love thee.

"Peace be within thy walls, and prosperity within thy palaces."

talents of silver, and two of his sons for hostages, that when he is set at liberty he may not revolt from us, and we will set him at liberty."

And Simon knew that they spoke unto him deceitfully; and he sendeth the money and the children, lest peradventure he should procure to himself great hatred of the people, and they should say, "Because I sent him not the money and the children, he perished."

And he sent the children and the hundred talents. And Tryphon dealt falsely, and did not set Jonathan at liberty. And after this Tryphon came to invade the land, and destroy it, and he went round about by the way that leadeth unto Adora: and Simon and his army marched over against him to every place, wheresoever he went. Now they of the citadel sent unto Tryphon ambassadors, hastening him to come unto them through the wilderness, and to send them provisions. And Tryphon made ready all his horse to come: and on that night there fell a very great snow, and he came not because of the snow.

And he removed, and came into the country of Gilead. But when he came near to Bascama, he slew Jonathan, and he was buried there. And Tryphon returned, and went away into his own land.

XXIV.

How Simon Built a Great Monument in Honor of His Father, His Mother, and His Valiant Brethren.

And Simon sent, and took the bones of Jonathan his brother, and buried him at Modin, the city of his fathers.

And all Israel made great lamentation over him, and mourned for him many days. And Simon built a monument upon the sepulcher of his father and his brethren, and raised it aloft to the sight, with polished stone behind and before. And he set up seven pyramids, one over against another, for his father, and his mother, and his four brethren. And for these he made cunning devices, setting about them great pillars, and upon the pillars he fashioned all manner of arms for a perpetual memory, and beside the arms ships carved, that they should be seen of all that sail on the sea. This is the sepulcher which he made at Modin, and it is there unto this day.

XXV.

How Simon Made a Treaty of Peace with King Demetrius.

Now Tryphon dealt deceitfully with the young king Antiochus, and slew him, and reigned in his stead, and put on himself the crown of Asia, and brought a great calamity upon the land. And Simon built the strongholds of Judæa, and fortified them with high towers, and great walls, and gates, and bars; and he laid up provisions in the strongholds. And Simon chose men, and sent to King Demetrius, to give the country help, because all that Tryphon did was to plunder. And King Demetrius sent unto him according to these words, and answered him, and wrote a letter unto him, after this manner:—

JERUSALEM

From an old photograph in the possession of the Springfield Public Library, and used by kind permission

This is a beautiful picture of a portion of that city which was so greatly beloved by the people of Judah

"King Demetrius unto Simon the high priest and Friend of kings, and unto the elders and nation of the Jews, greeting:—

"The golden crown, and the palm branch, which ye sent, we have received: and we are ready to make a steadfast peace with you, yea, and to write unto our officers, to grant immunities unto you. And whatsoever things we confirmed unto you, they are confirmed; and the strongholds, which ye have builded, let them be your own. As for any oversights and faults committed unto this day, we forgive them, and the crown tax which ye owed us: and if there were any other toll exacted in Jerusalem, let it be exacted no longer. And if there be any among you meet to be enrolled in our court, let them be enrolled, and let there be peace betwixt us."

In the hundred and seventieth year was the yoke of the heathen taken away from Israel. And the people began to write in their instruments and contracts, "In the first year of Simon the great high priest and captain and leader of the Jews."

XXVI.

How the City of Gazara and the Citadel of Jerusalem Fell Into the Hands of Simon.

(Gazara is the city called in the Old Testament Gaza. It has recently been excavated, and many ancient buildings have been dug up. One of them is thought to be the palace which Simon built.)

In those days he encamped against Gazara, and compassed it round about with armies; and he made an engine of siege, and brought it up to the city, and smote a tower, and took it. And they that were in the engine leaped forth into the city; and there was a great uproar in the

city: and they of the city rent their clothes, and went up on the walls with their wives and children, and cried with a loud voice, beseeching Simon to give them peace. And they said, "Deal not with us according to our wickednesses, but according to thy mercy."

And Simon was reconciled unto them, and did not fight against them: and he put them out of the city, and cleansed the houses wherein the idols were, and so entered into it with singing and giving praise. And he put all uncleanness out of it, and placed in it such men as would keep the law, and made it stronger than it was before, and built therein a dwelling place for himself.

But they of the citadel in Jerusalem were hindered from going forth, and from going into the country, and from buying and selling; and they hungered exceedingly, and a great number of them perished through famine. And they cried out to Simon, that he should give them peace; and he gave it to them: and he put them out from thence, and he cleansed the citadel from its pollutions. And he entered into it on the three and twentieth day of the second month, in the hundred and seventy and first year, with praise and palm branches, and with harps, and with cymbals, and with viols, and with hymns, and with songs: because a great enemy was destroyed out of Israel.

And he ordained that they should keep that day every year with gladness. And the hill of the temple that was by the citadel he made stronger than before, and there he dwelt, himself and his men. And Simon saw that John his son was a valiant man, and he made him leader of all his forces: and he dwelt in Gazara.

ASCALON, ON THE SHORE OF THE MEDITERRANEAN

From a photograph of the Palestine Exploration Fund,
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Here was once an important city on the low sandy coast without a harbor. It was captured by Jonathan in the Maccabean wars, and was an important city during the time of the Crusades

XXVII.

How There Was Prosperity in the Land in the Days of Simon.

And the land had rest all the days of Simon: and he sought the good of his nation; and his authority and his glory was well-pleasing to them all his days. And amid all his glory he took Joppa for a haven, and made it a port of entrance for the isles of the sea; and he enlarged the borders of his nation, and got possession of the country; and he gathered together a great number of captives, and got the dominion of Gazara, and Bethsura, and the citadel, and he took away from it its uncleannesses; and there was none that resisted him. And they tilled their land in peace, and the land gave her increase, and the trees of the plains their fruit. The ancient men sat in the streets, they communed all of them together of good things, and the young men put on glorious and warlike apparel. He provided victuals for the cities, and furnished them with all manner of munition, until the name of his glory was named unto the end of the earth. He made peace in the land, and Israel rejoiced with great joy: and they sat each man under his vine and his fig tree, and there was none to make them afraid: and there ceased in the land any that fought against them: and the kings were discomfited in those days. And he strengthened all those of his people that were brought low: the law he searched out, and every lawless and wicked person he took away. He glorified the sanctuary, and the vessels of the temple he multiplied.

XXVIII.

How Antiochus, the Brother of King Demetrius, Spurned the Friendship of Simon.

But Antiochus the king encamped against Dor the second day, bringing his forces up to it continually, and making engines of war, and he shut up Tryphon from going in or out. And Simon sent him two thousand chosen men to fight on his side; and silver, and gold, and instruments of war in abundance. And he would not receive them, but set at naught all the covenants which he had made with him before, and was estranged from him. And he sent unto him Athenobius, one of his Friends, to commune with him, saying,—

"Ye hold possession of Joppa and Gazara, and the citadel that is in Jerusalem, cities of my kingdom. The borders thereof ye have wasted, and done great hurt in the land, and got the dominion of many places in my kingdom. Now therefore deliver up the cities which ye have taken, and the tributes of the places whereof ye have gotten dominion without the borders of Judæa: or else give me for them five hundred talents of silver; and for the harm that ye have done, and the tributes of the cities, five hundred talents more: or else we will come and subdue you."

And Athenobius the king's Friend came to Jerusalem; and he saw the glory of Simon, and the cupboard of gold and silver vessels, and his great attendance, and he was amazed; and he reported to him the king's words. And Simon answered, and said unto him,—

BARLEY HARVEST NEAR BETHLEHEM

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So Boaz and his harvesters must have looked in the time of Ruth. Bethlehem is one of the most fertile spots in rugged Judæa. Though the wilderness is not far away, here a spot of great fertility gave rise to the name of the "House of Bread"

"We have neither taken other men's land, nor have we possession of that which appertaineth to others, but of the inheritance of our fathers; howbeit, it was had in possession of our enemies wrongfully for a certain time. But we, having opportunity, hold fast the inheritance of our fathers. As touching Joppa and Gazara, which thou demandest, they did great harm among the people throughout our country, but we will give a hundred talents for them."

And he answered him not a word, but returned in a rage to the king, and reported unto him these words, and the glory of Simon, and all that he had seen: and the king was exceeding wroth. But Tryphon embarked on board a ship, and fled to Orthosia.

XXIX.

How the Chief Captain of Antiochus Invaded Israel, and How He Was Defeated by the Sons of Simon in a Great Battle at Modin.

And the king appointed Cendebæus chief captain of the sea coast, and gave him forces of foot and horse: and he commanded him to encamp before Judæa, and he commanded him to build up Kidron, and to fortify the gates, and that he should fight against the people: but the king pursued Tryphon. And Cendebæus came to Jamnia, and began to provoke the people, and to invade Judæa, and to take the people captive, and to slay them. And he built Kidron, and set horsemen there, and forces of foot, so that issuing out they might make raids into Judæa, according as the king commanded him.

And John went up from Gazara, and told Simon his father what Cendebæus was doing. And Simon called his two eldest sons, Judas and John, and said unto them, "I and my brethren and my father's house have fought the battles of Israel from our youth, even unto this day; and things have prospered in our hands, that we should deliver Israel oftentimes. But now I am old, and ye moreover, by his mercy, are of a sufficient age: be ye instead of me and my brother, and go forth and fight for our nation; but let the help which is from heaven be with you."

And he chose out of the country twenty thousand men of war and horsemen, and they went against Cendebæus, and slept at Modin. And rising up in the morning, they went into the plain, and, behold, a great host came to meet them, of footmen and horsemen: and there was a brook between them. And he encamped over against them, he and his people: and he saw that the people were afraid to pass over the brook, and he passed over first, and the men saw him and passed over after him. And he divided the people, and set the horsemen in the midst of the footmen: but the enemies' horsemen were exceeding many. And they sounded the trumpets; and Cendebæus and his army were put to the rout, and there fell of them many wounded to death, but they that were left fled to the stronghold: at that time was Judas John's brother wounded: but John pursued after them, till he came unto Kidron, which Cendebæus had built; and they fled unto the towers that are in the fields of Azotus; and he burned it with fire; and there fell of them about two thousand men. And he returned into Judæa in peace.

XXX.

How Simon and His Sons Were Betrayed and Murdered While Sitting at a Banquet.

And Ptolemy the son of Abubus had been appointed captain for the plain of Jericho, and he had much silver and gold; for he was the high priest's son in law. And his heart was lifted up, and he was minded to make himself master of the country, and he took counsel deceitfully against Simon and his sons, to make away with them.

Now Simon was visiting the cities that were in the country, and taking care for the good ordering of them; and he went down to Jericho, himself and Mattathias and Judas his sons, in the hundred and seventy and seventh year, in the eleventh month: and the son of Abubus received them deceitfully into the little stronghold that is called Dok, which he had built, and made them a great banquet, and hid men there. And when Simon and his sons had drunk freely, Ptolemy and his men rose up, and took their arms, and came in upon Simon into the banqueting place, and slew him, and his two sons, and certain of his servants. And he committed a great iniquity, and recompensed evil for good. And Ptolemy wrote these things, and sent to the king, that he should send him forces to aid him, and should deliver him their country and the cities. And he sent others to Gazara to make away with John: and unto the captains of thousands he sent letters to come unto him, that he might give them silver and gold and gifts. And others he sent to take possession of Jerusalem, and the mount of the temple.

And one ran before to Gazara, and told John that his father and brethren were perished, "and he hath sent to slay thee also." And when he heard, he was sore amazed; and he laid hands on the men that came to destroy him, and slew them; for he perceived that they were seeking to destroy him.

(This ends the story of a brave and successful attempt to win liberty for a downtrodden nation. "More than thirty years had passed since Mattathias openly resisted the religious persecution of his nation. In the faithful and skillful hands of his sons the crusade inaugurated by him had been singularly successful. One by one they had fallen in the sacred cause which he had committed to them. But they had not shed their blood in vain. The valor of the Maccabees had rehabilitated the Jewish nation. Not only was the old spirit of independence thoroughly aroused, but there was also developed a new consciousness of the worth of their revealed religion. As the most thrilling epoch in Jewish history, and that which shaped the last phase of Jewish belief prior to the advent of our Lord, the age of the Maccabees has a peculiar interest for the student of history."—*W. Fairweather in Hastings' Dictionary of the Bible.*

The dynasty of the Maccabees continued until the time of our Lord, but the noble blood of the heroes degenerated until the brilliant but cruel and evil-minded Herod the Great, by the murder of his own sons, ended the famous line of the Maccabees.)

JERUSALEM: LOOKING ALONG THE NORTHERN WALL

The large building on the right is the new hospice for Russian pilgrims. Modern Jerusalem is growing rapidly in this direction to north and west on the high land. The road seen is a new one winding around the city and over the Mount of Olives to Jericho

NOTES

NOTES

Tales of the Far-off Days.

Shinar. A part of the great plain of Babylon (the Babel of the story). On this plain great towers of bricks, once temples of the gods, are found. This story seems to be told about one of these great towers.

Ruth.

Moab lies across the Dead Sea from Judah. One can see its hills from the heights about Bethlehem, and to this day grain is brought across from its fields and sold in Jerusalem.

Kinsman. In the East the duty of caring for the family was very sacredly held. If a person was injured, he must be avenged by his kinsman. If he became poor, his kinsman must aid him. If he was obliged to sell land, his kinsman should buy it if he could, so that it need not go out of the family. According to one set of Hebrew laws, should a married man die without children, it was the duty of a kinsman to marry his widow, as Boaz did Ruth.

Esther.

Ahasuerus, the king who is called Xerxes in Greek, and who invaded Greece. The heroic little nation of the Greeks conquered his great army, and he went back to his huge empire of Persia with no gain or glory. He was luxurious and selfish. The picture of him in this story is like that given everywhere else. He was

only great because he ruled a great kingdom, and he was not noble in any way.

Shushan, the capital of ancient Persia, then the center of the power and commerce of the world, as the capital of the greatest nation always was. During the Bible times the great empires were Babylon, Assyria, then Babylon again, Persia, Greece, Rome. During much of the time the second great power of the world was Egypt.

Tebeth, a month corresponding to parts of December and January. The Jewish year began in the early spring, and Tebeth was the tenth month.

Purim, a feast kept before the New Testament time. Later, when the Jews were hated and shamefully abused by Christians, Purim was a favorite feast, because it gave great opportunity for the Jews to express their contempt for their oppressors. It was always a noisy and joyful feast. The book of Esther was read in the synagogues, and whenever the name of Haman was pronounced in the reading, the boys rapped on the floors and benches, making a great noise. It came, as the story of Esther tells, in the middle of Adar, which is in February and March.

Deborah.

All the story of Deborah falls in the northern part of Israel. Zebulon and Naphtali were in the Northern hills, which in the New Testament time were called Galilee, where Jesus lived. The river Kishon flowed through a plain just to the south of the hills, in the territory of Asher. Dan and Asher also lay in the Northern hills, and Issachar south of Naphtali and Zebulon. Gilead and Machir were across the Jordan from Issachar. The people in the south of Palestine were not concerned in this war. It brought out the heroism of a few of the people of Israel, but the rest were either too cowardly or too far away to take part in it.

Shamgar. One of the judges preceding Deborah.

JUDITH.

Apocrypha. The name given to a collection of books of various kinds, long used as a part of the Old Testament, and still so regarded by the Catholic church. They were not held to be sacred by the Jews, but were by the early church. They contain histories, tales, books of wisdom and good advice. Some of the histories, like that of the Maccabees in this volume, are excellent and keep close to truth, but some of the tales, while stories of great interest, do not pretend to be exact statements of fact. Such is this story of Judith. All of them, however, are written to show some character of heroism or goodness. This story of Judith is a stirring tale of bravery. Bravery is something that men and women, boys and girls, all need to learn.

Holofernes, called a general of Nebuchadnezzar in the story A king named Orophernes was the friend of a later king who was an enemy of the Jews. This may be the origin of the name.

Asher, a tribe of Israel living in Northern Palestine.

Dotaea, the Dothan of the Old Testament.

Geba, a common name of towns in Palestine. It means "hill." This Geba was about three miles north of Samaria.

Scythopolis. The Bethshan of the Old Testament, about three miles from the river Jordan.

Bethulia. A town near Dothan, the site not known. It may be that, in an original form of the story, some other place was named, possibly Samaria or Jerusalem.

Children of Esau. Edomites, who were long at sharp enmity with the Jews.

Stories of Elijah and Elisha.

Cherith, thought by some to be the Wady Kelt, one of the deep narrow valleys between Jerusalem and the Jordan, where the land is uninhabited, all a mass of rock and steep mountain and desert.

Zarephath, a village on a promontory by the shore, about eight miles south of Zidon.

Zidon. One of the great cities of commerce in the ancient world. It traded with Egypt, Greece, Carthage, and even distant Spain. It is still a town of some importance, with ruins of the ancient walls and towers about the harbor.

Baal and Asherah. Symbols of the Canaanite and Phœnician gods. The people had worshiped the Canaanite gods, or Baals, ever since they came to Palestine, and the prophets had tried to get them to worship only Jehovah, but without entire success. In the time of Elijah the wicked Jezebel was queen. She had come from Phœnicia, the land of Tyre and Zidon, and did all she could to increase the Baal worship. How Elijah fought against it is told in one of these stories.

Jezreel. A beautiful town northeast of Samaria, for a time a royal residence.

Samaria. The capital of Northern Israel during the latter part of its history. It was situated on a hill at the head of a beautiful valley, and was an important town for a long time.

Gilgal. The name of several places in Palestine. This Gilgal seems to have been not far from Bethel.

Shunem. A village not far from Jezreel, near Mount Tabor.

Mount Carmel. The only mountain that runs out to the Mediterranean in the land of Israel. From its top one can look in all

BETHLEHEM

This picture shows the outer walls of the famous Church of the Nativity

directions over the land and the sea, for it stands with the sea on the west and a great plain on all other sides.

Syria was for a time a kingdom stronger than Israel. Its capital was at the famous old city of Damascus.

Abana and Pharpar are rivers which flow from the mountains past Damascus, giving it water and fertility in the midst of a plain that is almost a desert. So the people of Damascus are very proud of their rivers.

Rimmon. The god that Naaman's king worshiped, and to whom Naaman had to bow down when he attended the king in the temple.

Tales of Success and Failure.

Jonah.

Nineveh. The greatest, most hated city in the ancient world. It was the center of more barbaric cruelty in both war and peace than any other place. This story shows that God cares even for the people of a wicked place like Nineveh.

Tarshish. Probably in Spain.

Samson.

Timnah. On the south side of the valley of Sorek, in the western part of Palestine, northeast of Jerusalem. The whole story of Samson is laid in this region, between Jerusalem and Joppa.

Philistines. A people which had taken the plains west of the hills of Judæa, and for a long time were the rivals and enemies of Israel.

Nazirite. A man who had taken a vow not to cut his hair, not to eat grapes or drink wine, and not to touch a dead body. It was one way of expressing devotion to God.

Dagon. The god of the Philistines.

Daniel.

Pulse. A sort of pea; good, healthy food, but not delicate or luxurious.

Chaldeans. Usually the people of Babylon. In Daniel, however, it means a class of people who practiced sorcery.

Medes. The Persians and Medes were combined into the Persian empire. It was they who took Babylon, and put an end to the Babylonian empire, though the city of Babylon was still for many hundred years a great center of commerce and of learning.

Nehemiah.

Shushan. See notes on Esther.

Chisley. A month corresponding to parts of November and December. Nisan corresponds to parts of March and April.

Artaxerxes. King of Persia, the son of the Xerxes of the story of Esther.

Tirshatha. An officer of the empire, appointed for a special service.

Feast of Booths. One of the three great feasts of the Hebrews. It was a joyful feast, a thanksgiving time. During the feast the people lived in booths, from which comes the name.

The Story of the Divided Kingdom.

Ethiopians. Just at this time the people of the distant south ruled Egypt, and they were known as Ethiopians.

Asherim, Asheroth. (See note on Elijah and Elisha.) The name Asheroth is formed as though there were a goddess Asherah.

Ships of Tarshish. That is, ships like those which were built to go to Tarshish in Spain; just as ships built like those that sailed to East India used to be called Indiamen.

Ophir. A place from which gold and other things were brought. Where it was is still unknown.

Valley of Salt. The valley of the Dead Sea. Its southern part is full of places where salt is found.

Assyria. This great empire, with its capital at Nineveh on the Tigris, was for a long time greatly feared by Israel. It kept all the small nations about under tribute, and was very cruel in all its wars, so that when, after several generations, it fell, there was great rejoicing.

Carchemish. A town on the Euphrates, which was often the scene of great battles.

Bethel and Dan were the two extremes of the northern kingdom of Israel. Both had perhaps been sacred places long before.

Tirzah. A town in a beautiful situation, the capital of North Israel from the time of Jeroboam till the time of Omri, who built Samaria.

Tales of the Maccabees.

Kingdom of the Greeks. Alexander the Great conquered all western Asia as far as the borders of India. After his death the empire was divided among his generals. One of the divisions became the kingdom of Syria, and it was Syria that ruled over Judæa in the time of this heroic story. Because the kingdom began with the Greek rule, and still kept more or less of the Greek customs and religion, it was still called the kingdom of the Greeks.

Modin. A town below the hills of Judæa, to the west, not mentioned in either the Old or the New Testament.

Beth-horon. A valley leading west from the hills of Judæa, somewhat north of Jerusalem. In the early wars of Joshua and the Judges this was also the scene of many battles.

Bethsura. A town in the mountains not far from Hebron. It had long been a fortress of Judæa.

Azotus and Askelon. Towns in the southwest of Judah.

RUINS OF BETH-EL

Situated high up on the central range of Palestine, Bethel was from the earliest times a "holy place." It reached the height of its importance under the reign of Jeroboam II., who made it the religious capital of the northern kingdom, and instituted there the worship of the golden calves

MEMORY VERSES

MEMORY VERSES

One for Each Week of the Year.

The Lord reigneth; he is clothed with majesty; the Lord is clothed with strength, wherewith he hath girded himself: the world also is stablished, that it cannot be moved. Thy throne is established of old: thou art from everlasting.—*Psalms 93:1, 2.*

Honor and majesty are before him: strength and beauty are in his sanctuary.—*Psalms 96:6.*

Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing.—*Isaiah 40:15.*

Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face.—*Psalms 89:14.*

Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne.
—*Psalms 97:2.*

His lightnings enlightened the world: the earth saw, and

trembled. The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth.—*Psalms 97:4, 5.*

The Lord is gracious, and full of compassion; slow to anger, and of great mercy.—*Psalms 145:8.*

The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?—*Psalms 27:1.*

God is our refuge and strength, a very present help in trouble.—*Psalms 46:1.*

My son, despise not the chastening of the Lord; neither be weary of his correction.—*Proverbs 3:11.*

For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly.—*Psalms 84:11.*

Bless the Lord, O my soul: and all that is within me, bless his holy name.—*Psalms 103:1.*

But, as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.—*I Corinthians 2:9.*

The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction.—*Proverbs 1:7.*

Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of him.—*Psalms 33:8.*

Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.—*Malachi 3:16.*

And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.—*Malachi 3:17.*

But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children.—*Psalms 103:17.*

The Lord will give strength unto his people; the Lord will bless his people with peace.—*Psalms 29:11.*

The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether. —*Psalms 19:9.*

Thy testimonies are very sure: holiness becometh thine house, O Lord, for ever.—*Psalms 93:5.*

For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. —*Hebrews 4:12.*

Heaven and earth shall pass away: but my words shall not pass away.—*Luke 21:33.*

I will delight myself in thy statutes: I will not forget thy word.—*Psalms 119:16.*

The law of thy mouth is better unto me than thousands of gold and silver.—*Psalms 119:72.*

Therefore I love thy commandments above gold, yea, above fine gold.—*Psalms 119:127.*

My soul hath kept thy testimonies; and I love them exceedingly.—*Psalms 119:167.*

My soul fainteth for thy salvation: but I hope in thy word.—*Psalms 119:81.*

He hath not dealt so with any nation; and as for his judgments, they have not known them. Praise ye the Lord.—*Psalms 147:20.*

And I will walk among you, and will be your God, and ye shall be my people.—*Leviticus 26:12.*

But the Lord is in his holy temple: let all the earth keep silence before him.—*Habakkuk 2:20.*

And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.—*Revelation 21:3.*

O worship the Lord in the beauty of holiness: fear before him, all the earth.—*Psalms 96:9.*

Great is our Lord, and of great power: his understanding is infinite.—*Psalms 147:5.*

The eyes of the Lord are in every place, beholding the evil and the good.—*Proverbs 15:3.*

O Lord, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising; thou understandest my thought afar off.—*Psalms 139:1, 2.*

With him is wisdom and strength, he hath counsel and understanding.—*Job 12:13.*

He that planted the ear, shall he not hear? he that formed the eye, shall he not see?—*Psalms 94:9.*

For great is the Lord, and greatly to be praised: he also is to be feared above all gods.—*I Chronicles 16:25.*

For he doth not afflict willingly, nor grieve the children of men.—*Lamentations 3:33.*

As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.—*Ezekiel 34:12.*

And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God.—*Ezekiel 34:31.*

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!—*Isaiah 52:7.*

Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.—*Isaiah 60:1.*

Thus saith the Lord, The heaven is my throne, and the earth is my footstool.—*Isaiah 66:1.*

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. —*Isaiah 55:1.*

If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: for thou shalt heap coals of fire upon his head, and the Lord shall reward thee.—*Proverbs 25:21, 22.*

When a man's ways please the Lord, he maketh even his enemies to be at peace with him.—*Proverbs 16:7.*

A scorner loveth not one that reproveth him: neither will he go unto the wise.—*Proverbs 15:12.*

My son, forget not my law; but let thine heart keep my commandments. For length of days, and long life and peace, shall they add unto thee.—*Proverbs 3:1, 2.*

Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart. So shalt thou find favor and good understanding in the sight of God and man.—*Proverbs 3:3, 4.*

Trust in the Lord with all thine heart; and lean not to thine own understanding. In all thy ways acknowledge him and he shall direct thy paths.—*Proverbs 3:5, 6.*